CONVERSATIONS OF THE Mareſchal of *Clerambault* AND THE Chevalier *de Meré*.

A

TREATISE

Of great Eſteem

Amongſt the Principal Wits

OF

FRANCE.

Engliſh'd by *A. Lowell*, M. A.

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THE PREFACE.

IT is a long time ſince I have been in the general way of the Crowd, known of the Mareſchal Cleram-bault, *without any particular acquaintance with him; But having removed from Court by reaſon of his Health, he was about ſix Moneths time at* Ipres, *where at firſt he minded nothing but his Health, and Divertiſement. It was my fortune to be in that Countrey when he came thither, without any other buſineſs, but to ſpend my time with as much content and eaſe as I could. The* Mareſchal *had ſo pleaſing a Wit in his Diſcourſe, that none could weary in hearing of him: And that*

engaged me to visit him often, where I had the happiness to be admitted into some share of his Friendship.

He had advice from Court, that his Friends designed for him an Employment so much the more Honourable and Glorious, that it is chiefly Merit that recommends Men to such. And because one cannot be too sollicitous how to acquit himself worthily of a matter of that consequence, he thought upon it often, and under various pretexts discoursed to me sometimes concerning it.

Not but that he had confidence enough in me to disclose to me his most secret thoughts; but being as yet uncertain what might be the event of it, he would not have taken it well that one should have imagined that that was his expectation, if the thing had not succeeded. I guessed at his designe pretty near, and he himself perceived it. Yet nevertheless when he spoke to me of it, he always fetcht a compass, and used some disguise: For the least Veil or

Covert

Covert is of great help to modeſt perſons.

He made reflexions on Conquerours, and asked me what I thought was the way whereby they advanced themſelves to be ſo great Men. If it was Birth, or Education, or both together, or whether even Fortune had not a hand in it. He loved Alexander, *but admired* Cæſar; *and of thoſe two Men who have born rule in our times, and whom he knew very well, he eſteemed the height and Eminence of the former, and the Dexterity of the other.*

As he was willing to entertain himſelf about rare Perſons, ſo he freely ſpoke his judgment of them; and I obſerved in all his Diſcourſes, that the King had the chief place in his thoughts. He was ſo charmed with that Prince, that he never ſpoke of him but with Tranſport; and the very thought of his air and good meen filled him with admiration. He told me, that the ſight of him alone, was enough to make one in love with him,

(for thus men converſe in private) that he had the moſt happy nature, and beſt heart of the world: that notwithſtanding of his young age, he underſtood what was good and laudable better than he, and that by a natural Diſcretion, he had an averſion from counterfeit Generoſity, and that he could not endure the ſiniſtrous Art of Pleaſing, nor hurtful Raillery: that ſeems to me indeed, a very fair way to fill a Court with Gentlemen, and to produce a lovely age. The Mareſchal was a good Judge of all that I have ſaid; and I perceived by his countenance and the tone of his voice, that he was in good earneſt, and well perſwaded of what he ſpoke. Beſides, what appearance is there, that he would have diſguiſed his ſentiments to me, to gain more favour and eſteem at Court? One never makes it his buſineſs to get into credit with thoſe, that never go thither.

From frequent conſidering of Conquerours and Heroes, and inquiring into and examining what might make a great

great Man, or rather what might compleat a Gentleman, for that was his deſigne, we came at length to ſpeak of every thing: And ſeeing perfect Generoſity appears in Speaking and Doing, we told our opinions of both: And this commerce laſted until his departure.

After a certain Tenderneſs which breaths Friendſhip when Friends ſeparate, and even after the pleaſing Converſation of ſo many days, (which was ſo to me at leaſt) he conjured me to think again of our entertainments, and told me that he had a great minde to write ſomewhat concerning them; but that if I would likewiſe on my part ſet hand to it, it would afford us much ſatisfaction at our next meeting. I made of them Five or Six Converſations; and as I was about to have continued, I underſtood that his Diſtemper encreaſed dayly, and much about the ſame time learnt what was befallen him.

We ſee indeed ſome in the world who ſtudy to learn, and to accompliſh them-

ſelves

ſelves by Reading; but moſt part deſire nothing in it but pleaſure, and I blame them not; I am my ſelf much of the ſame humour. This I would only deſire, that men would give every thing its due, and that they would conſider what may be done on every ſubject, and what is to be expected from it. For it is not to be imagined that any one, let his Genius and Dexterity be what it will, can write very pleaſingly on ſubjects that aim onely at Inſtruction. In effect, a long diſcourſe of Truth and Falſhood, Good and Evil, is a kinde of entertainment that toſſes the Minde without moving the Heart; and that which pleaſeth proceeds ordinarily from the contrary: For that and the Heart is to be moved, and the Minde left in repoſe, or at leaſt not tormented. And beſides, though men love not to be deceived, they far leſs love to be undeceived; and that is poſſibly one of the principal reaſons why the world knows yet ſo little.

Now

Now as to the profit that may be reaped from theſe entertainments, few will believe that they ſtand in need of ſuch things, to make them more intelligent or accompliſhed. Yet the truth is, that the more Wit one hath, the more he will love them, and that there is no more requiſite but ſound Judgment to underſtand them: That which is called (To be Learned) *is of no great uſe here. It is alſo true, that the beſt bred Gentleman, by making ſerious reflexions on them, will without doubt become more compleat and of higher value; and that the moſt accompliſhed Lady cannot imploy on them ſo little time, but that ſhe will become more agreeable, and conſequently more beloved. It is ſo eaſie a matter to be cleared concerning this, that there would be a great deal of Imprudence to ſay ſo, if one were not well aſſured of it. Having debaſed my ſubject on one ſide, I extol it on the other, that I may remark in it all that is good and bad; for I pretend not to praiſe my ſelf.*

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In fine, I ſhould never have thought of writing theſe Converſations, *if I had not believed to have gratified the perſon that I have ſpoken of. For beſides that I addict not my ſelf almoſt to any thing, and that I have no deſigne to appear in publick; I ſufficiently know the various opinions of the world, not to be miſtaken in them. The ſmall number, which is commonly the beſt, is ſeldome found to be the ſtronger; and if I had made it my buſineſs to write, it ſhould have been on other ſubjects.*

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THE CONVERSATIONS OF THE Mareſchal Clerambault AND THE Chevalier de Mere.

The Firſt Converſation.

THE *Mareſchal Clerambault* is that which men call a compleat Gentleman; one that throughly underſtands the World. He hath divided his time betwixt the Court and the Army, and there are not many that

exceed him, for that natural Wit which renders a man both accompliſhed and complaſant. Though he has ſome impediment in his ſpeech, yet his expreſſion is orderly and graceful; and he had rather ſpeak than hear, whether it be that he ſeldom meets with ſatisfaction from the diſcourſes of others, or that he is pleaſed (as men believe) to make himſelf admired.

He hath been now above two years indiſpoſed, and neither Phyſicians, who have in great numbers viſited him, nor the Waters of *Bourbon* have been able to cure his Diſtemper. It is a decay that hath not at all ſeized his mind; which was never more lively, clear, nor (I may ſay) more brisk and gay: he went with his Lady for ſome time to breath a little (as they call it) of his Native Air. But it rarely happens that a Courtier that falls Sick at Court finds himſelf better at his Countrey Houſe. His Lady took her Journey back for *Paris*, and the *Mareſchal* came to *P*... where now for ſix or ſeven Months he hath ſpent his time.

Where ever he is, he ſtudies his divertiſement, but more to render himſelf agreeable in Converſation: and as there is no advantage ſo ſmall, which tends not to account in the Hands of a man of parts;

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the *Mareſchal* ſo improves the leaſt occaſions of Recreation, that he meets everywhere enough to paſs his time with pleaſure.

Finding himſelf one day much better than ordinary, he invited ſome Ladies to Dine with him at his Houſe; the Dinner was none of thoſe Feaſts, where for moſt part men find nothing to their reliſh; but a choice and delicate entertainment, even ſuch as heart could wiſh. Ladies commonly make not long meals, whether it be that they love not ſuch kinds of exceſs, or that they miſtruſt that they may not be able there to preſerve I know not what punctilio's of Modeſty, which beget reſpect and eſteem. So ſoon as the Company had left the Table, they betook themſelves to their ſeveral Recreations, ſome to Play, and others to look on: the *Mareſchal* who made but a Spectator, after his ordinary manner, delighted the Company with witty diſcourſes; but Play being of it ſelf a ſufficient employment, and looſers not always delighted with good words, he would not ſay too much, and to avoid the occaſion which tempts even the moſt reſerved, he drew aſide the *Chevalier*, and going into another Chamber; you may eaſily imagine (ſaid he) that I am very glad to ſee you;

I muſt tell you farther, your Company leſſens my ilneſs. And to ſpeak the truth having now tried a great many Medicines to cure me of a diſtemper which Melancholy could do no good upon, I am reſolved for the future to uſe no other but Chearfulneſs and Mirth.

The *Chevalier* who had no other thoughts but how to divert him, asked him what kind of Divertiſement he was pleaſed to follow? I had rather (anſwered the *Mareſchal*) ſpend with you ſome time in Conference, than with theſe Ladies at Play. For we diſcourſe of certain matters which are not to be learned in the crowd and commerce of the World. I have never more paſſionately deſired any thing than to have a little leſs ignorance; and when I enjoy you in private methinks I ſhake it of without ſtudy or tedious inſtruction. I receive deep impreſſion from the ſmalleſt things which you tell me of *Socrates*, and I hope that one of theſe days I may come to cite the divine *Plato* too, after the manner of a certain Lady, that has a good Wit, and is much pleaſed to talk of every thing.

Wit, (replied the *Chevalier*) is always a Staple Commodity, and in my judgment Women themſelves cannot have too much of

of it; but there are many People that would not have them be knowing neither: or at leaſt that it ſhould ſo much appear. And may not this be the ſame Lady that gave you that *Idea* of thoſe whom ſo pleaſingly you imitated the other day? I never ſaw any thing better repreſented, or that better ſuted my humour: and to ſpeak truth, it is not enough to have Wit, unleſs a man have good Nature too and Breeding, to come off well in ſuch a caſe.

I agree with you (ſaid the *Mareſchal*) that among Perſons of good Judgment one cannot be too well accompliſhed to hit that knack of pleaſing which is to be deſired. Yet becauſe moſt part of People have not the Underſtanding ſo fine and delicate, it many times happens, that they are tickled and even charmed with a kind of moods and pieces that are played them, whereof Perſons of breeding would not willingly be the Actors. You know very well that there are a great many Perſons that have a way of pleaſing, who notwithſtanding cannot gain Love, nor that men ſhould intereſt themſelves in their concerns. I think no body ſhould covet ſuch complaſantſhip, but when one as a Gentleman and Perſon of Breeding does pleaſe, he fails not to win

the Heart and Affections, and it is in that way alone that I ſhould be bery glad to learn the Art.

One cannot be too Witty in a brisk and lively company; yet one ſhould have a ſpecial care not to appear always bent to break Jeſts, or to quibble; there is ſomewhat free and unforced, that produceth far better effects; nor would I be too reſerved, nor too much affect to be of the ſmall number. When a Perſon has reached to a certain pitch of Merit, the open and civil way hath great charms to inſinuate Love. For what advantage ſoever a man may have, he muſt notwithſtanding comply if he intend to pleaſe People.

I have obſerved ſome certain Drolleries and Conceits which though current and in vogue, yet procure no great Honour to ſuch as make uſe of them: ſome laugh at them rather in deriſion than delight, or otherwiſe take no notice of them at all. They laugh at them, (replied the *Chevalier*) as that *Ægyptian* Queen ſmiled at the Complements and Courtſhip of *Anthony*. How? anſwered the *Mareſchal*, of *Anthony* that was one of *Ceſar*'s Generals, and who diſputed ſo long the Empire with *Auguſtus*? Good God the jolly *Ægyptian*! and what had ſhe to ſay againſt him?

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The *Chevalier* having told him that it might have perhaps been ſome blunt eſcape of a man that hath alwayes carried Arms: I perceive well, replied the *Mareſchal*, that even in that time there have been pretending ſhe wits, and I took it for an invention of our days. You like not well then ſaid the *Chevalier*, that that Princeſs was ſo difficult, and that there was ſo much Conduct and Wit required to get into her favour, and yet I imagin that of all men living you have the leaſt reaſon to find fault with it; being perſwaded that it would be good for you, if in all Courts where you might be, there were ſuch nice and delicate Queens; and I am even of the mind that this alone ſhould make you love her. For when a man humours ill the things he ſays, or ſets upon the performatce of them amiſs; do you not ſee that a little ſlight or averſion does well with Ladies, eſpecially when we do but gueſs at it?

I am of your mind, ſaid the *Mareſchal*, but a certain affected nicety that can away with nothing but what one has been accuſtomed and bred to, and rigorouſly rejects all that is not rich, and of the neweſt faſhion, ſeems to me the defect of a low Spirit and ſtinted Soul: but to return to the

Queen that was ſo ill to be pleaſed, is it not unjuſt to have a man that has been born amongſt Armies never ſhow any thing of a Souldier, but when he faces his Enemies? Is it poſſible that a man can have ſpent his life in an Army, and that no body ſhould perceive or take notice of it?

It is not to be contradicted, anſwered the *Chevalier*, that War is the nobleſt trade in the World; but if we give every thing it's due, a Gentleman hath no trade. For though he may be perfectly skilful in ſome affairs, and even obliged to ſpend his life in the management of it; yet methinks neither the manner of his carriage, nor his converſation ſpeaks any ſuch thing to appearance; the reach of his mind eſtranges him from that, and in all rencounters diſcovers to him what is moſt becoming his perſon and quality.

How lovely an *Idea* do you give me! cried the *Mareſchal*, and what pleaſure do I take to repreſent to my ſelf our young Prince with ſuch a frame of Spirit. We cannot chooſe a more noble Subject for our entertainment; and as you well know, few dayes paſs, wherein I do not ſpeak of him. I remember where you and I left when we were laſt Interrupted.

I then asked you if you were not of the opinion that he ſhould learn the Language of the ancient *Romans*; the tongue of ſo many brave men, and of ſo great a number of Emperours.

Beſides that, of it's ſelf it is a lovely Language, replied the *Chevalier*, we reap a great advantage from the knowledg of it, for the fine things we ſee repreſented therein, in their natural and lively colours, you know very well that when men ſpeak there is always ſomewhat of life and ſenſe which is ſo naturally linked to their words, that what dexterity ſoever a man may have to render it in another tongue, yet it is not in all reſpects the ſame: and I am likewiſe of the mind that the art which men imploy in teaching of it, gives ſome Introduction and light to all others, and that by the means thereof we ſpeak our own Language better, or at leaſt with more exactneſs, it being moreover at preſent the moſt publick and univerſal Language, the Prince (ſhould he even become the Arbiter of the World) would be glad to underſtand what ſo many Nations had to ſay to him, and to give his Anſwers without an Interpreter.

Is it an eaſy matter? anſwered the *Mareſchal*; and may one become skilful in

it in a ſhort time? the moſt neceſſary part of a Langnage, replied the *Chevalier*, coſts but little, and is always of great value when attained: but the rarities which much depend on him that teacheth, and on thoſe whom we hear ſpeak it well, are more difficult: you know what Perfection is given to things by life touches, and the laſt hand.

It is likewiſe my opinion, continued the *Chevalier*, that the hours of his tender Infancy ſhould be rightly diſtributed, for fear of over-burthening, or putting of him out of conceit with thoſe things which they would have him know, and that they ſhould at firſt begin with little exerciſes, ſuch as his age and ſtrength can admit of, to render him nimble and active in body: he would thereby become more healthful, and of a better conſtitution: ſo that even his Divertiſements as well as Studies and other leſſer employments ought to be in the moſt convenient manner diverſified. And I believe it were good that the times of them ſhould not be too regular: For Pleaſure it ſelf which daily preſents in an order too equal, eaſily cloys and becomes a toil.

I imagine that in this tender age, when we may imprint what we pleaſe, but not

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ſo eaſily afterward efface it, ſpecial care ſhould be taken that the perſons that are about him be ſuch who are every way accompliſhed, whoſe procedure and preſence may not habituate him to any thing which muſt be forgotten. I would have ſuch meaſures deſcend even to the choice of theſe Maſters that are to inſtruct him in the meaneſt things. Men will not fail to ſay that this is a notion: but I am perſwaded that in all kinds of exerciſes whether of Body or Mind, it is to be wiſhed that they who do therein acquit themſelves moſt Gentilely, or who underſtand themſelves beſt in their way, ſhould beſtow on him ſomewhat which the moſt part of Maſters are not maſters of, and that ſometimes *M. D. T.* and *M. L. P.* himſelf ſhould entertain him with matters of War, and put him upon the trace of Conquerours. For I am convinced that whatever may be the birth of any perſon, he ought to think himſelf much honoured, in having contributed ſome thing to a work of this conſequence, and that whatſoever the young Prince may learn, cannot proceed from too Noble a Maſter.

It is reported of *Cæſar* that after ſo many Battles; having traverſed to and fro from *Europe* to *Aſia*, and from thence into

Africa,

Africa, he loſt moſt of his old Souldiers, and that he was forced to train up a ſtock of new ones, teaching them how to hold the Buckler, to manage the Sword and Spear; do you not believe that when they learned this from ſuch a Maſter, the inſtruction pierced deeper, even though they were not aware of it?

What is ſaid of lovely perſons, anſwered the *Mareſchal*, that all things become them well, may with more reaſon be ſaid of Perſons of Breeding, and I ſhould have been very glad to have ſeen that great Maſter of the World play the Fencing-Maſter. Whatſoever I had obſerved from ſo great a man, would have taught me ſomewhat that I ſhould have been glad to have remembred. And it is very true what you juſt now ſaid, that there is a kind of People whoſe Converſation we cannot ſufficiently hug; for it is certain that if we ſee them often upon what occaſion ſoever it may be, beſides the progreſs and advances we make in their company, we are ſeaſoned with a ſweet odor; as men without minding it, perfume themſelves in walking amongſt *Jaſmins* and *Orange* Trees.

Nothing can be imagined more florid, ſaid the *Chevalier*, and without flattery, Sir, you

you poſſeſs a great juſtneſs and exactitude of expreſſion. I take my flight, replied the *Mareſchal*, when I am upon the Wing; and I doubted that would ſurpriſe you. You have not ſurprized me, ſaid the *Chevalier*, but to fill me with content; a good thought deſerves to be well expreſſed, and I have not met with any more pleaſing.

I am notwithſtanding the man of the World, replied the *Mareſchal*, that hunts leaſt after ſuch flouriſhes of ſpeech: nor do I love all theſe ways of exactitude; that of ſenſe pleaſes me always, but commonly that of words and expreſſion ſeems to me affected, and if I did deſire to be eloquent, it ſhould be in Wit and Thought. A man expreſſes himſelf well-enough, when he wants not matter to ſpeak.

Men ſay as much as they pleaſe, anſwered the *Chevalier*, in what concerns the commerce of the World; we find but too many people who underſtand that Language, but for ſome certain matters which come leſs in view, and are not ſo eaſily conceived, we find ſometime much difficulty to expreſs them as we would. It is true, to conceive them aright is to be eloquent, what way ſoever we make our ſelves underſtood: They that think well are never too long nor tedious: they ſearch for

for words only to expreſs their thoughts, and others make it their buſineſs rather to ſpeak than to tell their mind.

I obſerve two ſorts of exactitude, which always produce good effects. The one conſiſts in the taking up a right of things, and underſtanding of them as they are in themſelves without confounding them together, the leaſt fault that here we commit either in ſpeech or action, is known; and this depends on Wit and Underſtanding.

The other exactitude appears in judging the decorum and knowing the meaſures and bounds how far we ſhould proceed, and when we ought to ſtop: this, which chiefly proceeds from humour and opinion ſeems to me more dubious and difficult.

The exactitude of words is not unpleaſant when it is without affectation, and the words do but very ſeldom gingle and chime: but I dare aſſure you we cannot have too much of a certain exactitude and juſtneſs of Language, which conſiſts in imploying the apteſt wayes of ſpeaking to inſinuate our thoughts into the minds of others neither more nor leſs than we would deſire they were.

Theſe kinds of exactitude are always well received, provided we be not to ſe-

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vere and rigid to others, and that we have in our thoughts that *Roman* Lady before whom there was no ſtumbling; for whilſt ſhe urged a brave Gentleman, who was a little intangled in his diſcourſe; he told her that ſhe was in the right, but yet very uneaſy to rob him of the pleaſure of negligence.

We are a great deal more civil with Ladies now-a-days, ſaid the *Mareſchal*, than they were in thoſe times, and what they ſay does not in the leaſt choak the men of this World: they may venture at all, and particularly if they be fair. Yet a man of breeding, let his merit be what it will, ought not to have ſuch confidence; but the more he excells others, the more he ought to be upon his Guard, not to impoſe conſtraint upon them, but to render himſelf courteous and civil. For all men naturally fear Maſters.

I am much taken with thoſe perſons who always ſhew their Wit without the leaſt offence of any, and I mortally hate ſuch who have Wit for no other end but to vex and diſpleaſe: it is well done to avoid the company of theſe as much as may be, becauſe ſuch an humour is the product of a proud and evil nature, which ſheds it ſelf upon every thing they do, there

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are others, who are rather ſenſeleſs than malitious, who for the pleaſure of a few good words or a jeſt let fly at all, without conſidering what may be the conſequences. What profit can we reap from our Wit, when we know not how to uſe it to gain love and eſteem? We may withdraw if matters go not as we would have them; but when we ſhew our ſelves, our demeanour ſhould be ſuch, that they whom we ſee, ſhould be well ſatisfied with our company, even though we have no love for their perſons. For he that thinks to revenge himſelf by giving diſtaſt, does himſelf more hurt, than thoſe whom he diſpleaſes.

I know alſo others who out of a principle of envy are peeviſh and uneaſy, this is the fault that moſt of all offends me, and which ſhews as much lowneſs of heart as ſhallowneſs of wit. For if we underſtand aright what life and fortune is, we ſhall incline rather to bewail than envy thoſe whom the World eſteems happy. I have known obſcure people, and of very ordinary merit, who would be thought equal to the chief men of the times, and who could by no means endure the reputation of their betters.

There are others that would willingly indeed

indeed be complaſant and gain love, but from whom neither honour nor truth, nor the good of thoſe that hear them can ever draw any thing, if they cannot hit the right ſtring and make it turn to their own account: this is not the beſt ſide, and I find the World not very favourable to thoſe who only mind their own Intereſt, but always well affected toward ſuch as endeavour to make perſons of merit eſteemed.

My Lord *Mareſchal*, ſaid the *Chevalier*, you are a perſon of wonderful dexterity; the Queſtion was only of the juſtneſs and exactitude of Language, or of ſome thing of like nature; you have nevertheleſs by a ſweet and almoſt inſenſible tranſition ſlipt into the commerce of the World, and pleaſantly deſcribed thoſe who make bad uſe of their Wit, and who only ſpeak for their own intereſt: this ſhews that you have obſerved the Court, and that you have a juſt pique againſt corruption in manners.

I ſhall only add to what you have ſaid, that when we ſpeak, what aim ſoever we may have, it is indeed neceſſary that the deſign of pleaſing go along with it; but yet this ought not to be our ſole and chief end in diſcourſe. Nature deſigns only to ſerve

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our neceſſities: and there is nothing in the loveliest body in the World which conduceth not either to life or motion. Feasting and good Chear take their riſe from the neceſſity of Eating and Drinking. We muſt have Lodging, and from thence it is that men love fair Houſes. For at firſt men only deſire things becauſe they cannot want them, but pleaſure comes afterward as the overplus (to uſe this word) and as a preſent which does delight the more becauſe unexpected.

I do extreamly approve that men expreſs their thoughts at what rate ſoever, anſwered the *Mareſchal*, and I underſtand very well what you mean. I believe that the beſt way for a man to render himſelf able and knowing, is not to ſtudy much, but frequently to diſcourſe of matters which unlock the mind. It were good if I miſtake not, to accuſtom the young Prince to this, and to place ſome perſons about him, who might inſtruct him after this manner. As for the Ladies that are intruſted to be near him, I ſee no neceſſity that there ſhould be ſo great care taken in chooſing of them, and I confeſs for my own part I ſhould only pitch upon the moſt airy and briſk, to keep him merry and in good humour. For except but a very ſmall number,

number, the moſt ingenious of them appear to me but of a ſhort reach, though otherways taking: you know very well that from certain Features and charms of the Face, and from the ſtature of Body there can be no conſequents drawn as to the endowments of the mind: they who know to diſtinguiſh thoſe two are not eaſily miſtaken,

Men will not have Women to be ingenious, ſaid the *Chevalier*, and I know not why; unleſs it be perhaps becauſe they are ſufficiently praiſed upon other reſpects, and that they are beautiful. For People are pleaſed to cut off on the one ſide, what they cannot refuſe on the other, and if they be forced to acknowledg that a man is very valiant, they will not allow that he is otherways accompliſhed, though perhaps his valour may be leſs than thoſe other accompliſhments. It ſeems not to me ſo rare to ſee Ladies of good judgment, yea I find in them a delicateneſs of Spirit which is not ſo common to men. I have even taken notice in many places, and amongſt all ſorts of conditions, that men perform not ordinarily what they ſet about with ſo good Grace, as Women do; and that Women underſtand themſelves better than men, in doing things dexterouſly

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and well: whether it be that the advantage of giving content is to them more natural, or perceiving that to be their chief concernment, they train themſelves thereto from their childhood as to a trade. There are two or three (if I miſtake not) who have begun to diſabuſe the Court of falſe Gallantry, and if there were neither Glory nor Pleaſure to get into the favour and good eſteem of Ladies, men would not contrive ſo many knacks and fetches to give them content. I ſay more, a man is never compleatly a Gentleman, or at leaſt Gallant and Courtly, but Ladies have had a hand in ſhaping of him.

I am much obliged to you, ſaid the *Mareſchal*, for putting a difference betwixt the Gentleman and the Gallant, men eaſily confound them.

It ſeems to me, ſaid the *Chevalier*, that the Gallant is the only man in converſation, and that people find in his carriage certain pleaſures, which a virtuous Gentleman cannot always give; whoſe concealed advantages are notwithſtanding greater, although he make leſs ſhew in the eyes of the World.

There is a great difference between them, replied the *Mareſchal*, this quality of a Gallant which takes amongſt young people,

vaniſheth

vaniſheth as a Flower or Dream; and I have ſeen ſome of theſe gallant men become the contempt of thoſe very perſons, who had before admired them: but if we love a man becauſe he is a perſon of worth and integrity, we love him always, and in that reſpect time gains no advantage over him.

I imagine, ſaid the *Chevalier*, that theſe Gallants were never in ſo much eſteem, nor the World ſo much dazled with them; but that there was always ſome who perceived it very well, that all their luſtre was but falſe Gallantry, and I know not what glittering thing, that had a quality to ſurprize; but true Gallantry, among perſons who underſtand it, is always well received; it depends but litte on the advantages of body; nay it happens often that a man whoſe misſhapen perſon ſeems the miſtake of Nature, has yet a better grace than another whoſe delicate proportion could hardly be flattered by Painting. For it is not enough to have ſo fair an outſide to become agreeable; the more important advantage conſiſts in ordering aright the head and heart. Neither is a man ever truly Gallant without a good Heart, and a competent Wit.

This true Gallantry appears chiefly in that

that it hath the art of giving a pleaſing view to unpleaſant matters. For very often that which offends us moſt, would not at all trouble us if we took it in the right way. I remember there were two Friends who went to viſit a Lady; he that was worſt received, fancied no way better to gain her Favour than to run down his Friend: the other who perceived it, inſtead of falling into paſſion, or ſo much as complaining of the uſage; I was very ſenſible, ſaid he, that you loved me; but never thought you believed me ſo deſerving a perſon, as to be eſteemed of by a Lady of ſo great merit, and who underſtands the humours of People ſo well, this opinion of yours is ſo much to my advantage that it can never wrong our Friendſhip.

That appears to me indeed altogether gallant, ſaid the *Mareſchal*, and I know not if what was reported to me of a great Princeſs, be not very much of the ſame ſtrain. One told her that a very honeſt but ſomewhat capricious man, found fault with her Conduct. We have, ſaid ſhe, but too many that flatter us; what you acquaint me with of that Gentleman, is rather an advice than reproach; it is not his fault if I be not a little better, and I am therefore obliged to him.

Nothing

Nothing could be better ſaid, anſwered the *Chevalier*, and that clears to me what I was thinking of. Without doubt that Princeſs muſt have been an extraordinary Perſon. Good God how happy ſhould we be, if ſo many things which paſs in the World, were taken in that ſenſe. I imagine, continued the *Chevalier* that a Gallant man is nothing elſe but an honeſt and virtuous man, a little more ſparkling and gay than ordinary, and who hath the dexterity ſo to demean himſelf, that every thing becomes him well: However there is great advantage to be gained from being able to perform both the one and the other, according as time and ſeaſon make it convenient, and I have known perſons of worth ſtrangely puzled in the company of Ladies, and who knew not by what Bias to inſinuate themſelves into their Converſation, although they could have told them matters of very good ſenſe.

Of good ſenſe! cried the *Mareſchal*, and who could let it enter into his head to employ it ſo unſeaſonably? Ladies in ſuch rencounters are never ſo grave nor ſevere, as to mind good ſenſe. They love that gallant addreſs which you know, gentile and delicate ways, a brisk and ſparkling Converſation, an agreeable complaſance, and

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the rather, if a little flattering; that dexterity, and that knack which hath ſomewhat of edg and ſmartneſs to heat and give them play, without pinching or putting of them to a plunge; that carriage of the higher ranck that ſhews it ſelf in all things, that modeſt aſſurance, which hath nothing low, nothing malitious, nothing but what ſpeaks a Gentleman.

He that can handſomly acquit himſelf of all this, may I think do much with Ladies; and it is the ſureſt way to pleaſe them; but likewiſe the moſt to be feared if we want dexterity and good Grace in managing of it. For we muſt not forget that the more ſuch things are taking when well performed, the more diſtaſte they breed when uningenuinly done.

To this might be added, ſaid the *Chevalier*, that few Perſons are born to ſo ſplendid and ſparkling a way of carriage, and though one might ſucceed in it to perfection, yet the moſt part of Women do not too much affect it; at leaſt ſo much pomp and overdoing would at length cloy them. I perceive that the more witty, are far better pleaſed with ſomwhat more remiſs and reſerved; and ordinarily men miſtake the mark with them; becauſe they conſider not that they are gained by the ſame

ſame methods, and loſt in the ſame manner as themſelves. Men throw their heart at their head, and tell them at firſt ſight more of love than probability will ſuffer them to believe, and oftentimes more than they deſire. They give them not leiſure enough to wiſh that men might love them, and to taſt a certain ſweetneſs which is not to be found but in the progreſs of love. This pleaſure is to be enjoyed a long time, to beget a love conſtant and perpetual; for we are not much ſatisfied to obtain what we have not much deſired, and when we obtain it ſo, we accuſtom our ſelves to deſpiſe it, and commonly never more eſteem it again. But give your ſelf no trouble concerning Ladies for the young Prince, they will not be wanting when it is time.

As they were thus in diſcourſe, a Meſſenger came to acquaint them that their was a diſpute in Game amongſt the Ladies, who as I told you were at play in another Chamber, and that they prayed them to decide it. That could not happen more pat, ſaid the Mareſchal, and our luck is good at the very nick of time, ſo to have fallen on the ſubject of Ladies: For if we would deſire that none of the Ladies here do grumble, we have need of all that is requiſite, to

judg their controverſie. Let us pay them the civilities of the houſe; and let that imploy us for to day. To morrow I expect you, and ſhall give order that we may not be interrupted.

The End of the Firſt Converſation.

THE SECOND CONVERSATION.

THE Court life without doubt, affords more friends and acquaintances, than a private, but of ſo many friends there are but few who are ſuch as they ought to be; and for the moſt part at Court, men neither know nor are intimately known of any. It is not (as they ſay) that Courteours have no eſteem for any thing, and that Intereſt is more their deſign than the diſcovery of merit. For humors and tempers are much

the ſame there as in other places, and every where we meet with Intereſt. But being divided amongſt ſo many, they are formal to all, and give to every one a ſuperficial ſhare according as they value them; and it is commonly neither for love nor intimacy, that men there contract familiarity. The Chevalier, who had ſeen ſo much of the Mareſchal in the world, and knew him ſufficiently to be a very gallant perſon, did not yet find any great miſs of him, then when he had not the opportunity to ſee him, but having ſome ſeven or eight days enjoyed his converſation in retirement, he could not for the future live out of his company.

The Chevalier according to their appointment failed not to come next day, and being there betimes, engaged the Mareſchal to ſpend the morning at play, and prevailed ſo far that before they left off, they obliged themſelves to fall to it again after dinner. Though he took pleaſure to hear the Mareſchal diſcourſe, yet he ſtill contrived ſome invention to take him off from ſpeaking too much. For though he hath no need of too much agitation, yet he grows quickly eager, and contrary to the practice of moſt of the World, who dive but little into things, is exceſſive in thinking, and ſpeaks often with

with ſo much intention of ſpirit, and even with ſo great action as if he were in perfect health.

Their play was only for divertiſement; and ſo ought true friends to uſe it: For if high playing deſtroy not friendſhip, it may at leaſt ſomewhat alter and ſhake it.

Having played a long time, the Mareſchal ſpoke of going into a Meadow by the ſide of a little River, which paſſeth by the foot of the Town. And becauſe the heat was not yet over, he took a turn in the Chamber, and told the *Chevalier* that he had been thinking of that *Egyptian* Queen. Riſing this morning, ſaid he, I took pleaſure to ſmile at that man you told me of, I imagined I ſaw him with her, entertaining her with the Carreſſes and Courtſhip that Souldiers uſe commonly towards Ladies. That which pleaſed you, ſaid the *Chevalier*, was that you have nothing to fear when you meet with any ſo nice. Not too much of that neither, replied the *Mareſchal*, I ſhould have alſo ſome touch of the Army, if I did not look to it, and ſome have done me the favour to acquaint me with it. And indeed to ſay the truth, I have little learning, and you can-

not believe how much that troubles me, but I hope my Children may live to get more than their Maſters.

Let it not trouble you ſo much, ſaid the *Chevalier*, that you have ſtudied ſo little, you have loſt nothing but a little *Latin* that you might have learned. That is a great deal, replied the *Mareſchal*, if there were nothing elſe. But ſhould not I alſo have learned the Sciences, whereof my friend *X.* makes ſo great eſteem? And as he enlarged himſelf upon the Conferences that he had held with his Friend; you ſpeak not, ſaid the *Chevalier*, like a man without Reading; what I hear from you is enough to make you admired: and to ſpeak truth, for a Souldier and great Courtier you are much of a Scholar. The *Mareſchal* fell a laughing, and told him that he knew nothing of Sciences but the name. The Maſters, replied the *Chevalier*, know not a tittle more. You might have been taught all in the ordinary manner, with the loſs of much time and with great trouble, and have never been more accompliſhed or knowing, unleſs perhaps that you might have thereby undeceived your ſelf of the falſe opinion of them.

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What you ſay, anſwered the *Mareſchal* after a little pauſe, is not without probability; and you make me reflect how that I have ſpent whole days with that man, to hear him diſcourſe of Sciences. I frankly confeſs that it happened frequently that I underſtood him not in the leaſt, and the more he laboured to explain himſelf, the leſs intelligible ſtill I found him. To judg of Philoſophy by the notion which he gave me of it, it ſeemed to me a kind of night, and I once asked him if obſcurity and darkneſs were not eſſential to it? this is a brave beginning indeed, ſaid he to me, I have known ſome of longer ſtanding that could not have ſaid ſo much to purpoſe. But that I may conceal nothing from you, men never underſtand aright all this, unleſs they be trained to it from their youth.

Men underſtand it not the better, ſaid the *Chevalier*, for having tampered with it from their Childhood, but are only leſs ſurpriſed with its obſcurity. Theſe blades are accuſtomed from their infancy to ſpeak of every thing without the diſtinct knowledge of any thing. What they ſay never appears to them obſcure or confuſed, and the moſt part fancy that they are very well underſtood, though it be impoſſible to untwiſt their thoughts.

How comes it to paſs then, replied the *Mareſchal*, that men profit nothing by the inſtructions which the Ancients, and ſince their times, ſo many other great men have given us? I would tell you what I think, anſwered the *Chevalier*, did I not fear to trouble you, for the ſubject is not very pleaſing. And beſides, methinks men ſhould find enough to do to put in practice what they know, without medling to prove it, or to teach it to others: and particularly I who know but very little, why ſhould I undertake to adviſe? I have ſlept well laſt night, ſaid the *Mareſchal*, and we have dined ſo pleaſingly, that no ſubject can come amiſs to me to day, and therefore I deſie you to trouble me. Beſides, there is nothing ſo dull which by dexterity and wit may not be briskly ſet off, and I know you have enough to ſpare. My Lord *Mareſchal*, ſaid the *Chevalier*, you are pleaſed to divert your ſelf. I ſpeak of you, replied the *Mareſchal*, as I would ſpeak of my ſelf, I deſire to be without vanity and flattery, and I find perſons of breeding altogether free from both. And though there are occaſions where one may flatter with good grace, yet vanity is always misbecoming, ſo that I perceive that men ordinarily ſlight even the advantages and what elſe is good in vain perſons.

ſons. It is well done to hide it, but much better (if poſſible) to abandon it. For what care ſoever one may have to conceal it, there is ſtill ſomewhat offenſive that inſenſibly ſprings from that ſtock.

I muſt tell you notwithſtanding of this blemiſh which I fear ſo much, that though the hurry of the world, and ſome little ambition have taken me off from a ſpeculative life, yet I am wonderfully in love with a certain keen and neat vivacity of ſpirit that offers at every thing with good grace. Some have thought that I had a little ſpark of this. However, there is nothing whatſoever men eſteem and admire which affects me like that. I muſt diſcloſe to you the very ſecrets of my heart, I am not much wedded to life, and I know how I ought to conſider this world; yet let one be never ſo much diſengaged, if he have Children, his care and thoughts bend often towards them. I have ſome to whom nature is not wanting, and am perſwaded that our diſcourſes may be uſeful. This it is that makes me ſpeak of ſo many ſubjects. And to return again to the queſtion that I propoſed to you, how can it be that men reap ſo little benefit from the Sciences, which have been left us by the learned *Grecians*? you have

often entertained me with *Greece*, and the ſmalleſt hints that you have given me of it, have exceedingly pleaſed me. I ſhould be very glad if to day you would take the pains to guide me through theſe places of ſo much fame, and obſerve to me on our way what there you may find moſt conſiderable. Having ſaid ſo, he took a chair and made the *Chevalier* ſit down, who thus began to ſpeak.

Since it is your pleaſure, I muſt tell you that *Greece* hath been the moſt agreeable place of abode that could be imagined. The Air of the Countrey is thin and pure, but ſo temperate, that ſeldom either winter or ſummer incommode it. All that was to be deſired to make a happy life was there in plenty to be found. Men were born there with a diſpoſition to all kinds of exerciſes, and art eaſily perfected what nature had ſo well begun. The *Athenian* Ladies were naturally gallant, and for moſt part rather brown than fair: men found in them ſomewhat of edge and life that was pleaſing. And as in a dark and ſtill night there are often ſeen flaſhings of lightning, ſo though their manner of ſaying of things was plain and reſerved, yet in that ſtill there appeared ſome radiations of wit. It is alſo reported that the

the tone of their voice was ſo charming, that there needed no more but that alone to fill their hearers with pleaſure. But beſides that that Language was delicate and pure, you cannot conceive how many fine things were ſaid in it; for there were ſome who beſides the dexterity of body, invented other pleaſing knacks. And in no place of the world was the way of taking or making of love better underſtood than there.

That Countrey had the genius of inventing and perfecting of Arts. Painting was to be ſeen there in a manner accompliſhed, full of wit and fancy. They had always in it ſomewhat of invention, that did indeed ſurpriſe, but more delight the beholders. What hath not been ſaid of the Picture of the Sacrifice of *Iphigenia* which none could look on without tears? and of that piece of *Roxilana* and *Alexander*, where with chains of Mirtle and Roſes love took hold of that conqueror and led him captive to the feet of his priſoner? ſo ſtrange an adventure held at firſt mens minds in admiration; but this priſoner appearing with ſo excellent and ſurpriſing beauty, the leaſt glance that was caſt upon it baniſhed all aſtoniſhment at her conqueſt. There are at this day ſome of their Sculptures to be ſeen that ſpeaks ſomewhat

above human reach. And that Reaſon alone, if nothing elſe, might have excuſed the Nations of theſe times for having adored them.

In Muſick they had ſo great skill, that by adjuſting and diverſifying of certain ſounds they could touch and affect the heart at their pleaſure. Have you never heard how *Alexander*, amidſt the delights of a great Feaſt, where nothing but mirth was intended, was ſo charmed and tranſported with the Muſick, that he ran to his Arms, as if he had ſeen the enemy? for it had a kind of violence and inchanting, the ſecret whereof hath not deſcended to us, at leaſt that which was more rare in it, is now altogether loſt.

Their Eloquence ſpeaks loud enough, though we ſpeak nothing of it, and indeed who can ſufficiently tell what it was, but he that can ſpeak with the ſame? did not ſo many lovely verſes that appeared in their natural dreſs, make the world believe that it was the Language of the Gods, and that men ſpake in *Greece* as the Gods ſpeak in Heaven? In a word, from this happy Country have ſtreamed out into all places the Liberal Sciences, and the *Romans* themſelves

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who have ſince made a great noiſe in the world, have only excelled in ſo many things, by imitating what the *Grecians* had invented for them.

Being ſober and diſcreet people, they were naturally much addicted to a quiet and peaceable life, but for all that ſtill very fit for War. There were always to be found amongſt them Souldiers and Generals, who knew how to fight, and how to command. And that ſame *Alexander* trained up in the Diſcipline of the *Grecians*, with a little money and ſmall Army had ſo great a heart, as to attacque the richeſt and greateſt King of the World, and to give him twice an overthrow, when in open battel he was encompaſſed with five or ſix hundred thouſand men.

This young Conqueror who every where purſued glory, had a Maſter no leſs ambitious in his own way; and if the Scholar rendered himſelf Maſter of the World, we may likewiſe ſay that the Maſter what by his parts, and what by the favour of his Prince, obtained the ſupremacy in Sciences. He had ſuch parts as are neceſſary to make a man accompliſhed in Society and the concerns of life; but in ſome other more hidden know-

ledges

ledges he advanced not ſo far as ſome that went before him.

Theſe were men that placed happineſs in knowledge, and yet confeſt that they ſcarcely knew any thing. Honeſt and plain dealing perſons, who dubiouſly handled doubtful matters: and of ſuch things as may be clearly conceived, though of higheſt ſpeculation diſcourſed in a way that favoured neither of art nor ſtudy, and yet ſo natural and plain, that there needed no more but natural wit at firſt to underſtand them. But he whoſe deſign was not ſo much to know, as to gain the reputation of knowledge, well perceiving that they had the better of him, and that the true judges of Parts and Sciences would never allow him the preeminence. Aud being perſwaded that a certain ſmall number of perſons, who are dazled with nothing, and ſee into the nature and uſefulneſs of things, would not be favourable to him, he betook himſelf to win thoſe who were not ſo ſharp-ſighted, and to gain the applauſe and admiration of the multitude.

For this purpoſe, knowing well what kind of perſons he had to do with, and what would take with them, he reſolved to be poſi-

poſitive, to decide abſolutely like a Law-giver, and to hint that to be his Scholar was enough to make one Learned. He borrowed inventions from thoſe that were unknown, and ſcoffed at others who were in vogue.

Some there are who ſay that the foundation of his building is not very ſure, and that he lays down principles not only obſcure and doubtful, but likewiſe ſo falſe, and far from probability, that with a very ordinary judgment one may ſee the error. However it be, I wiſh that ſo great a man had a little more naturalized Art and Rules; for it ſeems to me that the ordinary things which the moſt ſilly and ignorant underſtand when delivered in a natural way, do puzle even the moſt ingenious in a rugged and thorny method, and I know not what too much ſtudied and affected which appears all along in every thing that we ſee of his.

What he hath ſaid well and is intelligible, may have probably been the cauſe that men eſteem all the reſt where nothing is underſtood. For he hath ſaid good things, and (which ſeems to me very ſtrange) they are ſlighted becauſe underſtood. Men are perſwaded

ſwaded that the beſt are always obſcure. So that they are ſo far from following what is clear and good ſenſe, and ſhaping and modelling themſelves by the ingenious and learned *Greece*, that they ſearch for nothing but falſe ſubtileties, and chimerical diſtinctions. A Maſter teacheth a Language which he underſtands not himſelf, and which he holds of another, who underſtood it no better. Hence it is that a young man after ten or twelve years ſtudy knows ſtill nothing, and they who all their life-times apply themſelves to that doctrine, gain no more but greater ignorance, they are found to be ſo far out of the rode, that they are not thought worth the ſpeaking to. For the ſpirit that is naturally of the beſt frame, takes from it wrong biaſſes, and as ſoon as one begins to eye things on that ſide, he ſees them no more aright. It is my obſervation alſo, that when one ſeriouſly ſays that any one of that order is learned, moſt commonly he is miſtaken, and that all that ſuch a one hath, is but I know not what counterfeit yet poliſhed thing, which gives but greater diſtaſte.

As to *Euclide* and *Archimedes*, of whom we have ſometimes diſcourſed, ſuch as are deſirous to perfect themſelves in their Sci-

ence,

ence, make always good progreſs, what it teacheth is as it were paſt all doubt; and would to God that we could as certainly learn all that we deſire to know. It is good to underſtand the genius of that Science, by reaſon of ſome dexterity and exactitude that it can give us, but we muſt not engage in it too far, it wheadles us out of the commerce of life, renders us too ſpeculative, and to find out what we ſeek, and even to make it underſtood, we muſt advance by long demonſtrations from line to line, or from figure to figure, and when we have found it, we acknowledge for moſt part that we might have very well ſpared our pains, and beſides that that method is toylſome, and that it hath never been the ſtile of any Court in the World; it ſeems to me that whatſoever men ſay that is ingenious, great, and neceſſary leaps into view if it be well expreſt.

As the *Chevalier* had done ſpeaking, the *Mareſchal* who had attentively heard, asked him if that ſpruce and regular maſter who marches always in order at the head of Doctors, had taught

taught that ſparkling young Prince ſuch dull and dark Sciences? there are knowledges, replied the *Chevalier*, which ſeem more curious than neceſſary, and I do not think that that man who knew well what it is that places excellent Princes above the ordinary, did much burden him with theſe. He deſigned to make a Heroe of this young Prince, as indeed he did, and formed him upon the mould of *Homer*'s. It is true, that whilſt he inſtructed him in what concerned him moſt, he omitted not to diſcover to him the ſublimeſt things he knew. I am inclined to ſay ſo, becauſe having publiſhed ſome Books of that nature; *Alexander* wrote to him a Letter, which ſufficiently teſtifies the diſpleaſure that he conceived thereupon. Hath that Letter, ſaid the *Mareſchal*, been preſerved to our times? I ſhould be glad to ſee if that Prince had in that alſo the ſame genius that made him admired in all other things, and if great men be always great even in their leaſt actions. You may judge of the Letter, ſaid the *Chevalier*, for I remember it, becauſe it is not long, and here it is word for word.

You

YOU *ſhould not have publiſhed to the World ſo many excellent things which I have learned from you; for what ſhall I have for the future above others, if they know what you have taught me? you have not conſidered that I had rather be above men in knowledge and wit, than in all that concerns grandure and power.*

There

There is the Note, ſaid the *Chevalier*, and do not you wonder that *Alexander* in the midſt of his glory and heat of Ambition ſhould have wrote ſo? Muſt not he have had a vaſt heart and great ſoul to mind ſuch things, whereof ordinary conquerors make ſo little eſteem? ſtrange kind of man! ſaid the *Mareſchal*, he aſpired to the Supremacy in all things; and who can think after this that it was Fortune alone that rendered him ſo powerful, and that Merit had not the greateſt hand in his advancement?

But to return again to Sciences, I very well conceive that that able Tutor drove at that which was of greateſt concern. Only I think that a great Prince, and one who is to govern the World, cannot know too many things. I am of your mind, ſaid the *Chevalier*, but there is a vaſt difference between being inſtructed like an Artiſt who would excel in his trade, and being informed of objects that preſent without farther deſign than of knowing what they are, and avoiding of miſtake. This laſt knowledge though very

very lovely and uſeful, coſts but little when we meet with thoſe who hit the mark. What I think chiefly to be deſired in a King, is that he have parts and vertue; in my judgment one cannot be too accompliſhed in either of theſe.

It is likewiſe true that how happy ſoever one may be, and what advantage of body or mind ſoever he may have, he muſt eſſay to be an able and knowing man; and if it be poſſible begin with that, without which the reſt go but ill; yea it happens often that men turn their beſt advantages to their own ruin. Notwithſtanding they do well to conceal their talents, becauſe the generality of people have not naturally much affection for thoſe who have too much prudence, but are more favourable to ſuch as ſeek adventures and hazard all. Thence it is that ſo many and eſpecially Ladies, eſteem not *Cæſar* ſo much as *Alexander*.

This talent of skill and ability, is a certain dexterity, and ſomewhat of a particular genius, that conſiſts in the making

making good uſe of what we know and can perform; but when men know nothing and can do as little, that genius ſtands them in no ſtead. To have then opportunity of imploying it, one muſt gain credit and inſtruct himſelf in ſuch matters as he may ſtand in need of. They who have ſuch a kind of ſpirit love mightily to ſet themſelves off, and catch their advantages. But they give themſelves no great trouble to compleat themſelves in any thing: beſides, the buſtle of the world takes them off from applying themſelves to any one particular thing. So that the moſt ingenious perſons excel not in all things.

I am of opinion, ſaid the *Mareſchal*, that a Prince ſhould apply himſelf to Hiſtory; it diſcovers to us ſo many things that one may thereby improve himſelf and become knowing, at leaſt in what concerns Society. It is true, ſaid the *Chevalier*, that Hiſtory is of great uſe if it were only to perſwade what we intend by examples, when the reaſons we have to ſay are but weak, or good ones cannot be heard.

But

But ſeeing ſucceſſes are different, though conjunctures be much alike; it is hard to ground any ſolidity on them, and I am apt to believe that one might be ingenious and knowing without the aid of Hiſtory. Before ever there was any ſign or trace of it, could not men in the beginning know good and evil?

Moreover all things poſſible that one can imagine, are like ſo many Hiſtories, if not of the paſt or preſent, at leaſt of the time to come: For in that infinite ſpace of time, and of the world, all that may come to paſs finds its ſeaſon and place.

Nevertheleſs as Hiſtory is a kind of experience, it is certain we may profit much by it: and the rather becauſe there are ſome ſo well done, that though we know the matter, yet we take pleaſure to read the relation. Kings do well to learn ſuch, yea even to inform themſelves of emergents that happen in their own times, that they may have in their eye what might be done on ſuch occaſions, and not loſe the opportunities of action. Care ſhould be chiefly taken with the young Prince

Prince to make him conſider that Kings and Emperors who have been vertuous, beſides the glory that thereby they have purchaſed, have alſo led a happy and pleaſing life.

But the beſt time for a walk paſſeth away, and you and I think to take two or three turns upon the ſide of the River. Let us go ſaid the *Mareſchal*; I had never thought of it if you had not minded me.

The End of the Second Converſation.

The third Converſation.

THe *Chevalier* came pretty early to the *Mareſchal*'s Lodgings, who was going abroad, becauſe the morning was ſtill and temperate, and neither too cleer nor too gloomy. The *Mareſchal* was all-alone in his Chamber, leaning upon a window that look'd into the Gardens, and ſeeing the *Chevalier* come in, told him with a cheerful countenance, That he was much obliged to him, in that he did not forſake his Friends in their neceſſities: That he was minded to take the Air by reaſon of the fair weather; and that he ſhould be glad to take a walk in ſo good Company. The *Chevalier* made anſwer, That he was extremely troubled that the Company was not better. I make no queſtion, reply'd the *Mareſchal* ſmiling, becauſe the greateſt concern is yours: it is indeed to be wiſhed that one were of agreeable Converſation, though it were only to entertain himſelf: for we are ſometimes alone; and, when our thoughts then trouble us, we cannot baniſh them at our pleaſure. That is but too often my caſe, ſaid the *Chevalier*; and at this

very inſtant that I am ſpeaking, I am very glad to be with you, becauſe I finde that if I were alone, I ſhould not be much ſatisfied with any thing that comes into my thoughts. You tell me, replied the *Mareſchal*, no glad tidings; for ſeeing men have commonly ſome love for themſelves, they are very eaſily flattered with it: but when one has no contentment in his own thoughts, what likelyhood is there that others ſhould, who moſt commonly let nothing ſlip? yet I will not be ſo ſevere: And going towards the Garden, Come on, ſaid he, ſpeaking ſtill in a chearful manner, we muſt not give way to Melancholy; ſtirring a little revives Vigour and Spirits: However, if the walk wearies us, we ſhall finde, where we are going, a place to repoſe in.

There were in that Garden Orange-trees in their full bloſſom, which delighted both their ſmell and ſight; and there they made ſome turns in an Alley, diſcourſing on ſeveral ſubjects. Afterward ſitting down under the Orange-trees, Let us now enjoy retirement, ſaid the *Mareſchal*; let us taſte of the quiet that it affords us, and entertain our ſelves in liberty. It ſeems to me, ſaid the *Chevalier*, that one lives more in two days of freedom and leiſure, and perceives better what life is, than in two years of buſineſs and the hurry of affairs: And in my judgement alſo one ſees greater

greater matters in ſolitude than in the world, or at leaſt there he better conſiders them: For what do we ſee in the world that is great, unleſs it be perhaps an Army, the Siege of a Town, or the Court of a Prince? All theſe become quickly familiar to us, and appear only great at our firſt view; but if we obſerve the various works of Nature, the ſetting of the Sun, a ſtill Night, and the Stars that with ſo much majeſty move over our heads, we are always ſurpriz'd with wonders. They who only minde their fortune, are buſied with a little artificial world, which they know very well; but the great world of Nature is to them unknown.

It is, notwithſtanding, this little world, replied the *Mareſchal*, that makes great men, or, to ſay better, that makes them conſpicuous: for ſuch as converſe not in it, let their merit be what it will, die, and are not ſo much as known to have lived. Beſides, this you muſt conſider, that there are ſome certain Princes whom one would willingly ſee again, though he had never ſo lately ſeen them; and whom the moſt delightful ſolitude cannot bring into Oblivion. That kinde of life is to me a Charm; thitherward do I always direct my Proſpect: And that I may not looſe ſight of one young Prince, I ask you at firſt, if you think he ſhould be ſo delicately

bred, and with all that fondneſs and care which is commonly uſed in the Education of perſons ſo tenderly beloved?

I am of the minde, anſwered the *Chevalier*, that in this there ſhould be great regard had to his Conſtitution. However, I had rather that it were in a way ſomewhat hard, than too delicate, provided that it might be without danger. Men are ſo much for ſecuring the preſent, ſaid the *Mareſchal*, that they hazard the future. I have known many undone by too much delicateneſs: They were ſo brought up, that they could not ſuffer the leaſt hardſhip or irregularity. They went to bed and roſe conſtantly at the ſame hour; and you know the world does not allow men to be brought up after that manner: So when it happened that they behoved to change their courſe of life, they could not ſo much as two months breath the air of an Army, but that they died, or became dangerouſly ſick; when on the other hand, they who betimes had accuſtomed themſelves to every thing, enjoyed their health there as elſewhere, and ſometimes better.

I believe, ſaid the *Chevalier*, that one can hardly ever ſhake off the inconveniencies of a breeding ſo delicate, and that even the minde and heart may feel the effects of it. And I alſo think, that it were good if the Prince could

could ſometimes diſpence with all which is termed Pomp and Magnificence, and finde that there is nothing uſeleſs and ſuperfluous which grows not neceſſary by habit and cuſtom: it is not that we muſt liſten to thoſe who murmur ſo much againſt Plenty, and who cannot endure gilding nor rich Furniture. The moſt part of ſuch know not what they would ſay, and others think to gain eſteem by undervaluing what themſelves want.

It is well enough known that painted Seelings and Hangings ſet off with gold, eaſe not pain or grief: that men are leſs ſubject to vapours when they ſee only the verdures of the Fields; and that ſtately and magnificent Beds make not the nights ſeem ſhorter. We know very well that theſe Riches ſignifie but little, and that they may even prove hurtful: Yet the evil is not in having of them, but in believing our ſelves to be better men for the enjoyment, and thinking worſe of our ſelves when we want them. Vertue and Honeſty do far ſurpaſs theſe things; and though one ſhould be ſtript of all, and expoſed to great ſufferings, he ſhould not therefore think himſelf more diſhonoured, than for being ſick, or of a tender conſtitution.

You are in the right, ſaid the *Mareſchal*, and I think that now and then ſome eaſie attempts might be made with our Prince to give

him the knowledge, or at leaſt the apprehenſion of ſome things, with which children do not uſually entertain themſelves, and which ſurpaſs their ordinary capacity: For though a childe at firſt underſtands not what is ſaid to him, in its full extent, yet that prepares him at ſome time or other to conceive it. Theſe are like the little Eſſays of Reaſon that never come all together.

I would not have him troubled with vain and airy, nor too high and far-fetcht ſubjects. That which is ſaid out of purpoſe, or is brought from afar, effects but very little, and only leaves confuſed impreſſions. The leaſt occaſion that preſents is ſufficient, to ſpeak ſomething that hits the point, and is pleaſing: for I think it alſo of conſequence, that endeavours ſhould be uſed to breed him and form his ſpirit in a pleaſing and taking way. The pleaſure that one takes in hearing and beholding, makes him likewiſe delight to be inſtructed; and if thoſe who are to be about this Prince, have in their words and actions good grace, he will therefrom retain at leaſt the way of demeanure, and of expreſſing himſelf. That agreeable manner of communication, if you conſider it, is a matter of no ſmall importance. It is extremely advantageous, ſaid the *Chevalier*, and as you have hinted the ſureſt way to attain to it, is to frequent the company

pany of ſuch as have and uſe it: for commonly it conſiſts in matters ſo delicate and nice, that though we perceive them, hardly can we tell what they are.

But you have made uſe of a word [form the ſpirit] that hath much pleaſed me. I remember of ſome good Maſters, who taught the Exerciſes with ſo great exactneſs, that there was nothing wanting, nor over much; not a bit of time loſt, nor the leaſt motion, which did not contribute to Action. Theſe Maſters told me, that if one have once the body formed into a good carriage, the reſt comes eaſily. It ſeems to me alſo, that they who have the ſpirit formed, underſtand all that is ſaid to them; and that afterward they need no more but good Monitours. When one finds ſuch, and entertains himſelf with them, he gets ſome certain ſentiments and views that he could never have learned by himſelf; and I know nothing that can ſo much contribute to the compleating of a great man.

How ſenſibly do you touch me! cried the *Mareſchal*: if in my childhood that it had been diſcovered to me, which I have not ſince perceived but by much experience and reflection, how much time and trouble ſhould I have ſpared! how many things would a Word then ſpoken to me to purpoſe have made me comprehend! how many

things ſhould I have known which I know not, nor never ſhall know whilſt I live! I look back upon ſo many occaſions which I have loſt, upon ſo many things that I might have done, and whereof I never thought till it was out of time. And how much do you think I blame my ſelf for the falſe ſteps which I ſhould never have made, if any one had but lent me a hand? for all the world are guilty of faults, and even the moſt accompliſhed; but the groſſer are only perceptible.

As he was thus ſpeaking with much eagerneſs, My Lord *Mareſchal*, ſaid the *Chevalier*, we muſt not be caſt down with any thing: life deſerves not ſo much, as that we ſhould trouble our ſelves how we ſpend it. We are juſt out of the world when we begin to know it; at leaſt we are pretty forward in our journey, before we know the beſt way. Good God! what you ſay is true, anſwered the *Mareſchal*; but never tell me that there is a certain period of age required, to attain to a certain pitch of Knowledge, and that ſolid Judgment cannot be purchaſed, but by long Experience: a childe of good parts underſtands all that is ſaid to him, when we hit the right way, and accommodate our ſelves to his Genius. I agree with you, ſaid the *Chevalier*; but I would not load him with a long ſeries of too Methodical inſtructions. I had rather tell him

but

but little, and that every document had its effect; praiſe or blame him according as he gave occaſion for the one or other, and give him the reaſon of every thing that is ſaid to him, ſo that he might be brought at laſt inſenſibly to make the application himſelf. It is far better to illuminate the Underſtanding, than to ſtuff the Memory; for ſo, many regular Precepts are forgotten before they can be made uſe of. They refer you to a time when ſome rare thing as they ſay is to be ſeen, but the time is at very great diſtance.

All that is taught or ſaid to the young Prince, ſhould render him more knowing and agreable to day than he was yeſterday; and ſome progreſs in this ſhould be continually obſerved. It were good likewiſe to accuſtom him to ſomewhat of Freedom and Affability, which makes great Kings loved and eſteemed. Affection produceth effects that are particularly uſeful to him. How true do you ſay! cried the *Mareſchal*; and what is ſo neceſſary to a great Prince, as the quality of attracting love? I prize it above all, replied the *Chevalier*; but do not you think that that greatneſs of Soul, and that height of Judgement which you know, contribute much to it? There you hit the main point, ſaid the *Mareſchal*; and therefore ſo ſoon as he had learned the Inſtructions and Rudiments of his younger

years, I ſhould begin to give him new views, enlarge his knowledges, and give him a hint of every thing. But leſt I might miſlead him, and miſtake the way in ſome unknown Country, I ſhould have great care to chuſe good Guides, and ſhould be ſure of the beſt.

Children, ſaid the *Chevalier*, are not commonly ſpeculative; the moſt part are active, and ſet upon play: yet there are ſome of a temper ſullen enough, and are apt to plod and recollect their own thoughts. It were to be wiſhed that the young Prince were neither too thoughtful nor too ſtirring and active. It is the fitteſt and beſt temper to have a little of both, and to be able eaſily to ſlip from the one to the other: For the minde by too much thinking ſinks within it ſelf; and when it dwells there too long, becomes wilde, and unapt for ſociety: And action too much continued without intermiſſion, works only outwardly; and they that conſtantly addict themſelves thereto, make not any reflections, and never become great men.

We muſt meditate upon what we ſet about though we have but a moment of leiſure; becauſe by pondering and meditating we ſearch means to attain to Perfection: but when we think to have found ſuch, it is neceſſary we ſhould put them in practiſe, that we may know if they be excellent: for no-body can

be

be aſſured of that, but by experience. Now if what we imagine likely to ſucceed in any thing be but a meer notion, or ſome project too difficult to be put in practice, the only way is to trie it, and we ſhall undeceive our ſelves upon the ſpot. Thereby it comes to paſs that men dayly improve the moſt abſolute and perfect things they have done.

When I came firſt to Court, ſaid the *Mareſchal*, men were perſwaded that there was no more needful to make a man of breeding, but to dance, run at the Ring, or ſomething of that nature. Every one took to that exercile which he liked beſt, and ſtuck to it as if it had been his Profeſſion.

Such things are graceful when gentilely performed, yea, even when not at all practiſed, I mean that the body thereby becomes more free and unſtinted; which will appear though one ſtand ſtill. You know that it is a great advantage to be a good Actor. Action, ſaid the *Chevalier*, is a kinde of Expreſſion; and as well choſen words are agreeable, when they expreſs pleaſing matters: So all that is performed by meen and geſture is well received, when it is done with good grace, and that Wit and Merit appear in it. But we muſt not deceive our ſelves; we are often the Actors of nothing, as well as the Sayers of nothing: Action hath its faults as well as Language;

and

and to become excellent in either, we muſt obſerve what in every ſubject is like to take.

This quality of a good Actor ſeems to me very neceſſary for ſociety: And to ſpeak *A-la-mode*, it is much like that which now adays men call [a good Air.] Yet a good Air reſts not onely here, it appears in every thing; and to tell you in a word what it is, it conſiſts in doing well what one does. Men confound it with the Knack of Charming, though there be great difference betwixt them. A good Air ſhews it ſelf at firſt bluſh; it is more regular, and in better order: The Knack of Charming is more flattering and inſinuating; it ſtrikes directly at the heart, and that by ſecret ways. A good Air produceth more Admiration; and the Knack of Charming more Love. Young people who are not throughly faſhioned, have not for moſt part a good Air, nor even the Maſter-pieces of Charming.

They who love nothing like Diſcourſe, ſaid the *Mareſchal* ſmiling, are much pleaſed with ſuch ſubjects to ſet off their Wit, and thoſe that hear them have not eaſily done with them; but when one underſtands well what is inquired into, he ſays nothing unprofitably, and ſound Judgement and Learning does therein viſibly appear.

That we may return to our ancient Courtiers, as the moſt part of exerciſes are but for-

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a certain age, ſo it happened, that they who onely minded them, being no more young, knew no more wherein to employ themſelves.

I would have no body then make Exerciſes their chief ſtock: I know very well they are not to be neglected; but there is ſtill ſomewhat better. I have indeed always believed that nothing ought to be ſo much deſired as Wit, and that it is often ones own fault that he comes ſhort of it. I am likewiſe, more than ever, perſwaded that it is impoſſible to miſs of that, when one is bred amongſt ſome ſort of perſons.

At leaſt, added the *Chevalier*, a moſt learned man maintains, that, very neer the matter, all men naturally have the ſame Spirit; and that the chief difference proceeds onely from the care which is taken of breeding, or the bias and inclination that it takes to it ſelf. I am not altogether of that opinion, ſaid the *Mareſchal*; the advantages of a happy Nature have the firſt rank, which Art coming afterwards accompliſhes.

As to the Inſtruction that one takes of himſelf, it happens but ſeldom that the Mind unaſſiſted finds the beſt ways: & I wonder at ſome great Princes, who notwithſtanding that in their infancie they were inſtructed but in a few things, are nevertheleſs great men. Moſt of thoſe that are about them, imagine that there

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is no need of ſo much haſte, and that it might wrong their health. I am very apt to believe that this Conduct is good, provided the conſequences be eyed, and that men call to mind that it would be very dangerous to accuſtom a young Prince to want Wit: Means muſt therefore be ſought out to teach them, by delighting of them, and always to give them ſome inſtruction without fatigne.

But to return to thoſe admired Princes, who have attained their Accompliſhments by themſelves, I cannot ſee how Maximes ſhould be grounded upon ſo rare inſtances. I am not of the opinion no more than you, ſaid the *Chevalier*, that one ſhould truſt to that; and I think the ſureſt way to learn Breeding, is to betake ones ſelf to perſons of Breeding. As the Voice is improved by Singing, and we learn to uſe it aright when we practiſe under a good Maſter; ſo Wit inſinuates it ſelf, and is inſenſibly communicated amongſt perſons who have a good frame of Spirit. It is not to be doubted but one may be improved, when an able man takes him in hand.

It is my judgment, continued the *Chevalier*, that perſons of Parts and Breeding ſhould not only be well entertain'd about that Prince, but that likewiſe care ſhould be had to finde out and invite ſuch; for commonly they make not too great a buſtle, nor offer themſelves. They know

know how to comply with their fortune; and beſides, they are ſo rare, that he who is ſo accompliſhed needs not fear the too great abundance of others. I do not in all my life remember that ever I ſaw ſo great a number at one time, but that I have ſtill deſired to have ſeen a greater.

Theſe men ſay always ſomewhat that takes, and never do any thing that carries not on it ſome mark of Integrity and Breeding. In keeping company with, and obſerving of them, one learns not onely what he ought to know to make him a Gentleman, but likewiſe how to make uſe of it, even ſo far as to be ſilent to the purpoſe and with good grace. We ſee them ſometimes without remarking of them; and they make me call to minde thoſe good Artiſts that are not ſo ſollicitous as others, though not ſo much out of idleneſs or neglect, as a certain averſion that moſt vertuous men have from publiſhing their own worth.

When I have the fortune to meet with any man, I know how to ſift him; and though I hear him ſpeak good things, and with as good grace as can be deſired, yet for all that I conclude nothing. This is very often but a borrowed ſtile, and affected perſonage. I take notice if all come from his own ſtock, and if nothing betrays it ſelf: In fine, I look not ſo much

much upon what appears to me regular and poliſhed, as on ſome certain things that ſhew a deep reach, and great capacity of minde.

Children covet not always the company of Children; thoſe that are of an ambitious and bold Spirit, pleaſe themſelves more with men, eſpecially if they be of pleaſing Converſation. I think the young Prince ſhould be accuſtomed to paſs his time among ſuch; and can there any more ſure and leſs painful way be imagined for the Prince to render himſelf the moſt accompliſhed of the world, than from his childhood to have had the company of ſuch Courtiers?

For as a Childe without ſtudy learns the Tongue of thoſe whom he hears ſpeak, and ſpeaks it afterward naturally; he will not fail likewiſe to take inſenſibly the Manners of thoſe that are about him, and whatſoever he acquires that way, becomes natural to him. That manner of Inſtruction, ſaid the *Mareſchal*, is to be made uſe of as much as poſſibly can be; yet that is not enough to make one ſpeak well; a little Art and Study muſt be mingled with it. I grant it, ſaid the *Chevalier*, and indeed we cannot have too much of both; but we muſt chiefly aim at a kind of Wit which neither books nor learned men can beſtow. It ſeems to me that ſuch as have it, want neither Art nor Science; and when one hath it not, let him

him be never ſo accompliſhed, in ſome things, there is moſt commonly ſome unlucky circumſtance that quite ſpoils his beſt performances.

Since there is no more neceſſary to compleat a Gentleman, but to ſpeak well and do well, and that the Queſtion is of Speaking well: Though one had learned all the Secrets of a Language, with ſo many other things which are taught for the help of Diſcourſe, it is in truth almoſt nothing, if he underſtand no more but that; for what appearance is there of pleaſing and perſwading perſons of Breeding, unleſs we know what may affect them, and by what method to win upon them? Moſt part of Matters, if you obſerve it, ſpeak not a word of this. Without that knowledge, ſaid the *Mareſchal*, it would be very hard to ſucceed in it, and particularly in the commerce of Life, where the leaſt falſe ſtep is remarked: When we make ſuch an unluckie trip, we cannot get on our legs again as we would; and I am very well ſatisfied that 'tis moſt important to have that kinde of Wit, and to know the World. Nevertheleſs, I think that it would be very difficult, without Art and Rules, to ſpeak well on all Subjects.

That Art, ſaid the *Chevalier*, is eaſily learn'd, and ſignifies but little, at leaſt in the way that it is taught. Moſt part who know it, are not a jot more able for it; whether it be that the

Precepts

Precepts that have been put into their heads are not very good, or that they have not been taught how to uſe them. But if one did give excellent Inſtructions, and in teaching of them put them in practice, without doubt it would prove a great advantage for Speaking well.

As to the Rules that are given us, we muſt exactly follow thoſe that are in uſe; moſt part of which concern the Puritie of Language: and I perceive that a great many Perſons, without ſtudying of them, fail not to put them in practice. There are other Rules go farther, and are taken from ſound Judgment and a long Experience. The Maſters of the Trade having obſerved ſome things that have ſometimes ſucceeded, have therefore believed that from thence they might form Rules: but they are very often ſo uncertain, that one ſhould not follow them, but according as he finds and judges them pertinent; and when he adheres to them, he ſhould have reſpect to time and circumſtances. So that if any one by dexterity or chance, ſhould diſcover ſomething of more worth than all that hath been ſeen hitherto, we ought to make uſe of his Invention.

That uſeful Art which makes men excellent in Diſcourſe, appears always diſguiſed under a natural ſhow; affects no other Comelineſs but

but that of genuine and ſimple Beauty: and though it labour to place its Charms in open view, yet its chief deſigne is to be hid. You cannot but call to minde thoſe inchanted Gardens of the Palace of *Armida*:

E quel che'l bello, e' l'caro accreſce a l'opre,
L'arte che tutto fà nulla ſi ſcopre.

In Works, all that is lovely to the eye,
It's Art that does; but none can it deſcry.

I take that to be the perfecteſt Art which is leaſt remarkable: for when things ſmell of Art and Study, we may conclude, that they who Say them, have neither of both, or that they knew not how to uſe them.

This is the fault of thoſe that ſpeak in ſuch a ſtrain that the beſt Wit, without Learning, cannot comprehend them; but if for want of Judgment and Acquaintance with the World, men do not always underſtand what is well ſaid, they have no body to blame but themſelves for that.

But this is pretty well for one ſitting: If you have a mind to walk any more, I eſpy in that Orange-walk an Alley, where you may enjoy the cool. I ſee then, ſaid the *Mareſchal*,

ſchal, ſtarting up, that our Diſcourſe for to day is ended: Let us make two or three turns more, and afterwards go to Dinner: for if you believe me, I begin to have a ſtomach. After Dinner we ſhall go to *M. L. G.*'s houſe, and there ſpend the afternoon at Play. No more, I was ſo well ſatisfied with our walk laſt night, that I intend to take you thither again to morrow, not to the ſame place, but to the other ſide of the River on that riſing-bank. I will come to your Lodgings, and if you be within we ſhall go together to the Hermitage.

The End of the third Converſation.

The

The fourth Converſation.

THe *Mareſchal*, according to his promiſe, between four and five in the afternoon, came and called the *Chevalier*. The weather was fair, but by reaſon of the ſeaſon of the year ſomewhat hot. They quickly got the length of the Hermitage, which is but a mile and a half from the Town. It is a little Cell with a Chappel and Garden, where they could not enter, becauſe no Hermit lived there, and the two Monks that uſed to be there were gone abroad that day. The *Mareſchal* and *Chevalier* continued their walk a little farther down into a Wood, whoſe high and tuffie Trees yielded a ſhade proof againſt the Sun, and the Turff below a Walk like to a Meadow, whoſe tender Graſs begins to peep above ground.

Having walked a little, they ſtopt under an aged and well-covered Oak; and being ſate down, What ſhall we ſay, cried the *Mareſchal*, or what ſhall we not ſay? I have paſſed the night where you left me, ſaid the *Chevalier*, at Play; which has made me exceeding dull. I have obſerved no ſuch thing, replied the *Mareſchal*, in all our Diſcourſe by the way. Now that

that I am in repoſe, ſaid the *Chevalier*, and that I feel the jolting of the Coach no more, the freſh Air of this Wood lulls me almoſt aſleep. I am ſometime in the ſame condition as you are now, anſwered the *Mareſchal*; and when I reflect upon my ſelf in that ſtate, I fancie that I feel a certain ſweetneſs that is found betwixt ſleeping and waking; when no thoughts take me up, but the thinking that I am pleaſed: But I diſpence with that commonly for the opportunity of good Company, and that I may ſleep better at night.

You told me on the way, continued the *Mareſchal*, that they who expreſs themſelves beſt, uſe more Repetitions than others; and that notwithſtanding it is taken for a fault. Is not there ſome little contradiction in this? I remember it very well, anſwered the *Chevalier*, and I do not think that I am miſtaken: For thoſe that ſpeak well, hit at firſt upon the beſt Words and Phraſes, to expreſs their thoughts. And whenas it happens often they are to touch the ſame things over again, though they be not ignorant that variety pleaſeth, yet they cannot eaſily forſake a better to lay hold of a worſe Expreſſion: when on the other hand, others who are not ſo nice in their choice, embrace that which offers firſt; ſo that chance furniſhes their Language with variety. And becauſe

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men are quickly weary of a too much frequented manner of ſpeaking, though it be the moſt proper to give the ſenſe of what it ſignifies, they finde ſome fault with it; and they that affect the purity of Language, are more ſubject to this than others.

The reaſon is, becauſe there is good and bad in every thing, yea in Language it ſelf; which in one ſenſe cannot be too pure: But variety refreſhes; and if the meaneſt word could finde its proper place, one tongue is not ſo copious as to reject it.

Some Ladies of admirable parts, and who ſhould uſe them ſo as to give every thing its due, condemn ſome very good words which we can hardly be without. Some who uſe them too often, and commonly to no purpoſe, have poſſeſs'd them with this diſlike. But though we ought to ſubmit to the judgement, and even the prejudices of Ladies, yet I believe we ſhould not do amiſs, in ſome caſes, to refer our ſelves to the judgement of ſo many excellent men, who give verdict without prejudice or whimſey, and have made it their buſineſs ſo long to decide the Controverſies of Language. I am of the ſame opinion alſo, ſaid the *Mareſchal*, and it is no matter to be ſlighted: for the ſweeteſt periods of Life are ſpent in Diſcourſe and Converſation: There is little to be done without ſpeaking; and by experience

experience I am ſenſible of the great advantage we make when we do it to purpoſe. But this in my judgement is of greateſt importance, that we finde many occaſions where there is need of Art and Wit to gain upon people, and to convince them that we are in the right. Men are ſatisfied when they can indifferently well acquit themſelvès of what I ſay; and moſt part are perſwaded, that if a thing be once well done, it is not worth the while to do it a little better. It is in this though that perfection conſiſts, and this it is that diſtinguiſheth the excellent from ordinary Artiſts.

You have fully awaked me, ſaid the *Chevalier*, with your [a little better] which appears to me very difficult. But how happy is the man that can reach it! I am of your minde that it cannot be too much endeavoured: for Converſation, it is the ſureſt way to gain Love; and beſides, I perceive that he that is a good Companion for Gentlemen, is ſo alſo for himſelf; and on that depends the greateſt happineſs of this Life.

As to the occaſions whereof you ſpeak, when the moſt ingenious carry commonly the day, it ſeems to me that the beſt means that can be invented for perſwading, are not good, if they be not honeſt and generous; and that men ſhould not aſpire, like barbarian Princes, to conquer right or wrong; but like noble

Heroe's,

Heroes, in ſuch a way as may even be grateful to the ſubdued.

I can finde nothing ſo lovely, as an upright and ſincere heart, it ſeems to me the baſis of Wiſdome; at leaſt I ſuſpect all wicked men as guilty of Folly. It is impoſſible to have a great and well-framed Soul, if through the Intereſts of the world, yea even the tranſports of moſt violent Paſſions, we eſpy not what is laudable and generous, and embrace it.

They who have an upright Heart, have alſo an upright Judgment, how weak ſoever it may be: and minde it, ſome ſort of people, who have ſo many folds and doubles in their Heart, have never ſoundneſs of Underſtanding: There is alwaies ſome falſe colour that gives them falſe views; and artifice and tricks demonſtrate, that one hath not Wit enough to accompliſh his deſignes by fair and honeſt courſes: the candid and ingenuous perſon is the man that takes with Gentlemen. How comely are all the Actions of Life that ſpring from ſo pure a fountain! How are our thoughts and words thereby imbelliſhed! and how lovely a thing is it to ſpeak well, when that air is not wanting! It may be by following of this Rule, one may not prove happy in every thing; and is it your crooked and ſide-way men that are ſo? But one may aſſure himſelf at leaſt to purchaſe the Love

and Eſteem of thoſe who underſtand true worth; and is there any thing greater to be deſired?

Whilſt the *Chevalier* diſcourſed in this manner, he perceived the *Mareſchal* wholly taken up in hearing; and fearing that ſo ſerious an attention might do him prejudice, he endeavoured to take him off with ſome witty and pleaſant digreſſion. The *Mareſchal* who perceived it, I ſee, ſaid he to him, that you would carefully husband my health, but you do not take the right courſe; men muſt treat people according to their genius, and accommodate themſelves to their inclinations. What diverts the moſt part, is tedious to me, and good Senſe and Reaſon never tire me; but particularly ſuch things as may render me more a Gentleman always delight me. Well then, ſaid the *Chevalier*, let us go on; one could not have thought that you had been ſo ſerious.

Amongſt the ſingular and rare Perſons, of whom I have ſome Idea, I finde ſome who have ſo nobly acquitted themſelves of all that they have undertaken, that none can reflect thereon without admiration. I have alſo obſerved others, who have ſpoken in ſo ſublime a Stile, that it is very hard to imitate them. We muſt nevertheleſs endeavour to watch, yea, and if it be poſſible, to ſurpaſs both

both the one and the other. For whether we act or ſpeak, there is nothing but matters of this rate that deſerve Love and Admiration: when the heart and minde are filled with ſuch Principles, and one does practiſe them from his Childhood, from ſuch an one, ſomewhat rare and exquiſite may be expected.

Moreover, let no man trouble himſelf whether all will be approved of and followed: It matters not at firſt if one be not ſo regular and exact, provided the way be ſo noble and lovely, that they who conſider it, cannot judge what progreſs may be made: a little time and pains bring perfection; and whatever is handſomely and gracefully begun, Fortune ſeems pleaſed in the ſame manner to compleat.

I know ſome who ſpeak well, and commit none of thoſe things which men call faults; but they are ſtill upon the ſame key: we know what we are to expect from them: and in my judgment, the thing that we ought moſt to fear and avoid, is the having of Maſter-pieces and things of high price.

It may come to paſs, that it is for want of occaſion that one ſaies nothing that is excellent, and that the ſubject will not allow it: and yet I think that there is no ſo croſs nor unlucky matter which may not be turned to ſome agreeable ſenſe, if one could make the

beſt uſe of his parts. For that which moſt times appears to us difficult, and even impoſſible, is not ſo ſo much of its own nature, as by reaſon of the want of skill or invention on our parts; inſomuch that one might perform a great many things to admiration, if he had Wit and Induſtry enough to diſcover the waies of action, which though he cannot fall upon, may nevertheleſs be found out.

Whilſt we are young, we judge of nothing aright; and if it come to paſs that experience, reflexions, or the rencontre of ſome intelligent perſon give us other meaſures, we deſpiſe what we have admired, and laugh at our own follies, when we examine our ſelves without flattery. But if any one underſtood the true value of every thing, do not you think he might have ſport enough from thoſe whom men eſteem, or at leaſt who preſume to be ſo? For as to others, who are ſatisfied with any thing, or have no great conceit of themſelves, they are not to be laughed at, though in whatſoever they do they be faulty, becauſe they know very well that all the world may make eſcapes, and upon that principle alone they ſet to work.

Nevertheleſs, though one may in ſpeaking eſpy or imagine ſomething better than what he ſaies, he muſt not therefore quit a little aſſurance and confidence of ſpeaking well and grace-

gracefully what he intended. But nothing keeps men at a greater diſtance from perfection, than an opinion that they have already attained it.

It comes into my minde, ſaid the *Mareſchal* ſmiling, that the more accompliſhed men are, the better uſe they may make of our Diſcourſes, and that our Converſations (if the compariſon offend you not) are much like to the Commentaries of *Cæſar*, from which none but great Souldiers can reap much advantage. The reaſon is, becauſe we only touch by the way what offers it ſelf for making of a Gentleman; and that our Diſcourſe is only adapted for thoſe who have the ſame Genius that inſpires us; the reſt will never make any great progreſs. But what do you think? May that Genius be acquired? And if ſo, by what means would you begin to inſtil it into Children? For you muſt not pretend at firſt ſtep to raiſe them ſo high.

In breeding of a Child, anſwered the *Chevalier*, it were to be deſired, that at firſt attempts were uſed to make him love or hate that which deſerves this or that, as much as his tender age doth permit, and to faſhion and enure him to a good reliſh; for I muſt (if I intend to explain my ſelf) make uſe of that word, which is by ſo many abuſed. A good reliſh would make him underſtand what he

ſhould deſire to obtain, and the means to render him therein excellent: So that if beforehand he had the true ſenſe of good and evil, what he might meet with in the world, would inſtruct him without a Governour; and his averſion from evil things, would ſerve him inſtead of a Leſſon, to avoid them when they occurred.

One cannot have too delicate a reliſh to diſtinguiſh real Graces from counterfeit Charms, and to avoid therein miſtake. It is not my meaning, that one ſhould be like ſick Perſons, who nauſeate and have the mouth out of taſte; but that one ſhould judge aright of every thing that preſents, by a certain kind of perſpicacity that is quicker, and ſometimes ſurer than reflexions. One muſt not for all that ſeverely reject what diſpleaſes, nor be too cenſorious in reproving: It is better to ſtrive to do aright what another does amiſs; the Life becomes thereby more eaſie, and the manner of Inſtruction more pleaſing. I would likewiſe endeavour that a Young-man ſhould have the Heart and Minde ſuch as they ought to be: the Minde contrives the means to attain to perfection, and the Heart is neceſſary to put in practice what is judged the beſt: for Vertue and Honeſty is not a meer Speculation, but an active and governing Principle.

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We ſee a great many Children, ſaid the *Mareſchal*, who notwithſtanding of their age want not ſome prudence, and can foreſee what may be hurtful to them, and what may do them good; but that which is called, *The having of a good reliſh*, (for I boggle not at that word no more than you, all manners of expreſſion are grateful when they are without affectation and properly applied:) that I ſay, which is called the having of a good reliſh, is not to be expected from young people, if Nature have not been extremely liberal to them, or that great Care hath been had in their Education. I know not whence it proceeds, unleſs it be that by a natural Inſtinct, they ſet ſtreight on that which appears to them moſt neceſſary, and that other things affect them but little.

You give an excellent reaſon of it, ſaid the *Chevalier*, and I obſerve that it is very hard for one that is young, not to be ſurprized with that which hath a luſtre, and ſparkles to the eye. Children are with all imaginable care to be cured of this, becauſe all of them, even the Children of Princes themſelves, have this in common with the Vulgar, that they are fond of ornament and ſhow; but people of Breeding and Underſtanding love not gaudie trifles, which adorn much, though they be of little value; things that make no

great ſhew, and are of great price, pleaſe them; this is obſervable in all things, even in the minde and thoughts: For if ſuch kinds of things ſeem very lovely, and are but only ſo in appearance, they give immediately diſtaſte; and thoſe which are lovely without ſhow, the more they are conſidered, the more we finde them to our minde: The reaſon is, becauſe they are beautiful without ornament and dreſs, and that from time to time we diſcover in them ſecret charms, which were not at firſt perceived.

Whence comes it, ſaid the *Mareſchal*, that ſome who expreſs themſelves with good grace upon ſome certain ſubjects, are ſo unlike themſelves when they adventure on other matters? And do you not wonder that that ingenious perſon, whom we knew, ſhould have left us ſuch bald Love-Letters, who upon all other ſubjects wrote ſo well? How can that be! Doth not the ſame Genius go along in all? It is indeed the ſame Genius, anſwer'd the *Chevalier*; but the compleateſt perſon in the world is never alike proper for all things, and the diverſity of ſubjects occaſion very different effects.

And beſides, it is not enough to do a thing well, to underſtand it; one muſt likewiſe delight, and not weary in it. It is ordinarily to be ſeen, that good Maſters ſpeak well as to that

that which concerns their profeſſion; and I imagine that Love was none of that mans trade, or at leaſt that he never underſtood it well. It cannot be ſaid, that it was want of Wit, if his Love-Letters be not comparable to the others, wherein he did excel, for he had ſometimes too much; but that his Wit was wrong employed. When the buſineſs is to touch the Heart, he falls on ſubtilizing, and melting in Careſſes. He wrote to a Lady, with whom he was paſſionately in Love, that his Soul was ſo weak that it wanted ſtrength to leave him, and that that preſerv'd to him a little life: And to another alſo, that that which hindred him from dying, was that therein he ſhould have pleaſure, which in her abſence he would not enjoy.

He borrowed theſe Inventions from the *Spaniards*, and without doubt the patterns are good; but he uſed them out of time. For that gallant and briſk way, which might be well received in the beginning of a Love, is not therefore in ſeaſon in the heat of the fit, when one is never accuſtomed to trifle and laugh. And when he ſpeaks ſeriouſly, his chief aim is to perſwade that he is in Love; but we ſhould not make too great haſte to tell, nor perſwade that we love. it is far better to conſider how we may render our Affection acceptable. For a beautiful Woman eaſily be-

lieves that men love her, and I think ſhe has reaſon; but ſhe is not always deſirous to be loved; and if it were ſo, the moſt important feat is to bring matters ſo about, that ſhe might take it well; at leaſt we ſhould begin that way. I finde him very punctual in examining all the tranſactions of his Heart; and to tell you my opinion, he ought to have remembred, that it is not the nature of violent Paſſions to reflect upon themſelves. A man that is tranſported with anger, thinks not that he is in rage; and when one is overwhelm'd in Love, he perceives not himſelf to be ſo, or at leaſt if he take notice of it, he thinks himſelf then in a natural ſtate which ſeems to him unalterable. I obſerve alſo that he doth ſo much exaggerate his cares and deſpair, that all appears falſe. It is much better to ſay but little, and to give occaſion to think of them deeply. Yea moſt commonly they ſhould ſpeak themſelves without words, and above all, no artificial complaints ſhould give occaſion to ſuſpect the truth of our grief. The Adventure of *Aſtræa* and her Lover, who threw himſelf into the *Lignon* —— is ſimple and natural: they never told one another ſuch far-fetcht and ſtudied things. Yet their Love appears not only in their words, but all that is to be obſerved in them ſpeaks it, and there is nothing to be ſeen more charming.

It

It ſeems to me moreover, that there is no kind of ſubject that leſs admits of counterfeit ornaments, and that notwithſtanding, that man, contrary to his cuſtome, made ſometimes uſe of them when he wrote of Love: but the thing that gives chiefly diſtaſte is, that he handles it too openly. The lovely Goddeſs, ſaid an antient *Grecian*, is no ways pleaſed, that men ſhould too openly diſcloſe her Myſteries; and though no body had ever ſaid ſo, all men ſee that there a Veil does well, and that on that ſubject the expreſſion cannot be too delicate; witneſs that Verſe,

J'en connois de plus miſerables.

Of theſe more wretched ſtill I know.

I finde notwithſtanding, ſaid the *Mareſchal*, that that man hath done wonders in this kinde; which agrees very ill with your opinion of him, that it was the thing which he leaſt underſtood: Is there any thing more perfect to be ſeen, than what he brings in his *Heroine* ſaying? The glory of that, ſaid the *Chevalier*, is not all his own: A Lady who furniſhed him with the deſigne and invention deſerves the greater ſhare. That is the Lady whom he hath ſo well repreſented in the perſon of *Zelida*: She had the piece for ſome time

time in her hands, before it came to light; what hath charmed you is hers, and ſeeing you know her, it ſhould not ſurpriſe you. There you tell me much, ſaid the *Mareſchal*, and it may be now you think that I have no more at all to be informed of; but I have ſtill a queſtion to put to you.

What is meant by that mighty Eloquence, which (as a great many ſay) can do every thing? I have asked this of ſome who bragg'd that they knew it, and no body as yet could ever make me underſtand it. You ask me a queſtion, anſwered the *Chevalier*, ſo little known in the world, that there the very word of Eloquence it ſelf can hardly gain Credit. For it ſeems to me that no body makes uſe of it, but to play on thoſe who are more pleaſed with fair Sentences than good Senſe.

Men may uſe it in Raillerie, replied the *Mareſchal*: yet there would be too much Nicety, yea Ignorance, impertinently and out of ſeaſon to reject it. Beſides, at Court mens diſcourſe is only taken up about what they ſee; and that view where every one may eaſily have an intereſt, makes every thing paſs for good and current that there is ſaid; but in places of retreat, as this is, if men do not entertain themſelves with certain matters, which make no ſtir at Court, they would paſs their time very ill. We

We are fully agreed, ſaid the *Chevalier*, and your queſtion well deſerves to be examined; but the moſt part of things that we weigh more by Opinion than Reaſon, are always a little dubious: This is one of them, and ſo are all thoſe that concern Gracefulneſs, and even Beauty it ſelf, though the cauſe of it be more viſible than that of Gracefulneſs; if it were put to a queſtion of two fair and lovely women which were the moſt taking, or even which were the moſt beautiful, it would be hard to decide it, or at leaſt to make it ſo evident, that all the world would acquieſce. It may be ſaid on the like occaſion, ſuch a thing works ſuch an effect on me; but I know not how it affects others. This I premiſe for my excuſe, if I entertain any ſingular opinion.

This mighty Eloquence ſeems not to be what it is imagined; men would have it to dazle, and be always lofty: for being perſwaded that the ſimple and familiar Stile is low, they alſo believe that it is not natural to Eloquence to be ſo. Thus men have more regard for the decking than the excellence of the thing; not conſidering that they ſhould judge of it as of Gold, which the more fine and pure it is, the more it is eſteemed. I am ſo far contrary to thoſe who would have *Rhetorick* always tempeſtuous and bluſtering, that

that I think it had rather appear without havock or noiſe.

As it is moſt lovely and noble, ſo it is moſt difficult and rare: it flowes from a penetrating and exact diſcerning; but ſo high and comprehenſive, that there is nothing to be found above or beyond it. It is a bright and lively flame, whereof by chance we ſee ſome glances, even in the leaſt-affected entertainments.

Though it addreſs it ſelf chiefly to the Minde, and ſeem to have no other deſign but to gain that, yet there it ſtops not, but even pierces the Heart: It is true, if one would trouble and diſquiet the Soul, he muſt take a more ſenſible way, and tones more animated; but this high Eloquence is not found but in a height of thoughts. They who acknowledg no more in it but a fine Stile, as they call it, if I miſtake not, do not obſerve the moſt exquiſite part thereof. Methinks there is need of a great ſtock of Beauty to bear out great ornaments, and that men do but ſeldom minde the matter, where ſuch pompous ways of ſpeaking have their rank, and are fitly placed. What I now ſay is but little regarded, and may very eaſily eſcape us; but poſſibly we ſhall minde it better in a ſubject more ſenſible and better known.

When Ladies in a great aſſembly would appear

appear with emulation, you know they adjuſt themſelves rather to pleaſe than dazle the eye: with ſome a rich Attire, with others a more modeſt dreſs does well, and ordinarily they affect not extremities, they covet nothing toó dull nor too ſhining; but hardly can we ſee two in the ſame dreſs, and it is that diverſity that adorns the Scene.

Since I am come ſo far, I fancie that Eloquence which thinks well and ſpeaks ill, is much like to a beautiful Woman, in a bad or negligent dreſs; and that that which is more conſiderable by the dextrous uſe of language than the ſtrength of reaſon, reſembles a Woman of ordinary Beauty, but always dreſs'd and deck'd; and that great care works not the greateſt charms. But when Wit and Rhetorick joyn together, there is Beauty it ſelf and the fulneſs of delight, to which nothing is wanting.

I am very much pleaſed with the *Idea* that you give me of Eloquence, ſaid the *Mareſchal*; and I conclude from all, that the way to ſpeak well, is to finde out in the ſubject the beſt and moſt agreeable points that therein occur; but that we muſt not labour ſo much to give a ſhining gloſs to the things we ſay, as to place them in the order that moſt befits them.

I would not begin in a way too ſparkling;

It

It is indeed to be wiſhed that every thing we ſay were good, yea and goodly, according as the ſubject deſerves; but we muſt riſe to that by degrees: Nature in this, as in all other things, is a very skilful Miſtriſs. Mark how inſenſibly ſhe advances, and how the faireſt Day which begins to dawn, has but ſo little luſtre, that we are in doubt whether it be Night or Day. I diſcover to you all my Sentiments; and if I be miſtaken, or take the one for the other, I hope you will give me notice of it.

To my humour nothing ſpeaks ſo much a noble and perfect manner of expreſſion, as to leave ſome certain things to be comprehended without mentioning of them: Expreſſion is clear enough, when we underſtand what another ſays, though we underſtand not at firſt all that he thinks, and that his Senſe reacheth further than his Words.

Men very often uſe ſo many ſubtilities on a ſubject, that what hath been well ſaid is quite ſpoil'd: when one hath hit the right ſtring he doth well to reſt there, and paſs to other matters: yea, I would even handle them in another way, becauſe Variety never cloys.

He that ſpeaks muſt accomodate himſelf to the capacity of his Hearers. The greater

Parts,

Parts one may have, the more he ſhould take heed, leſt by a high pitch of thoughts and ſpeaking of things, which moſt are not accuſtomed to hear, though he expreſs himſelf moſt clearly, he may lead his hearers to ſuch a height, as may turn their Brains, and make them giddie. This is a fault though that may be valued; and it is ſo rare, that I ſee no man complain of it, and that would not be glad to have it. For at worſt it is eaſily amended.

As to what men call good Words, I believe they depend aſmuch on the ſubject, yea often of Chance, as on Wit and Underſtanding; and that we muſt ſtay for occation, if we would uſe them. Men may, I think, diſpenſe with them: For it is enough to ſpeak like a Gentleman, and upon every ſubject that preſents, to ſay what is proper and juſt: that is, better than good words. Yet men love them, and I ſhould not at all wonder at it, if they were really good words; but I admire that Equivocations, which have nothing of that but the appearance, ſhould have brought in credit ſome of very ordinary parts. Men now a days affect to ſpeak, as ſome time ago they did to paint. For, as you know, there is always ſome falſe charm, wherewith the world is abuſed.

That Mode, ſaid the *Chevalier*, ſeems to me

me very ill invented: For, to be heard with pleaſure, we muſt ſay matters that men are glad to underſtand, and ſpeak them takingly. I fancy that theſe Picture-makers did neither of the two: one could not know the moſt part of thoſe whom they ſo curiouſly repreſented; and beſides, their way of painting was not very good. For there are more ſure and noble ways to make people believe what is remarked in them to be rare and ſingular, whether they be extolled or debaſed, than to draw them as they did to the ſmalleſt Lineament.

Excellent Painters never paint all: they give exerciſe and play to the imagination, and leave more to the thoughts, than they diſcover to ſenſe. That *Grecian*, ſo famous for his Muſe and for his Inventions, gives himſelf no trouble to deſcribe *Helen*; he ſaies very little of her Countenance or Body, and nevertheleſs he hath perſwaded all the world, that ſhe was the faireſt Woman that ever was ſeen.

Taſſo, who in other things excelled, had done well to have imitated him; and when he ſpeaks of the coming of *Armida* into the Chriſtian Camp, if he had contented himſelf to have ſaid in two or three words, That after ſhe appeared and was heard ſpeak, they would have abandoned all to follow her, and that

that even the General, who ought to have been more reſerved and leſs ſenſible, was tempted to it; we ſhould, without doubt, have found it more lovely. All that he muſters together of the Charms of Nature and Art, gives not ſo fine an *Idea*, as that which one can frame to himſelf, wherein men never fail.

The Graces appear but very ſeldom; and even when they are ſeen, they are not willing that men ſhould have a full and open view of them: It is hard to paint them; and though it could be accompliſh'd, ſeeing every one looks upon them with different regards, the piece would never ſatisfie all men.

But now the Sun ſets, Is it not time to retire? Let us go, ſaid the *Mareſchal*, and if you think fit, walk a while, that we may exerciſe our ſelves a little more.

The End of the fourth Converſation.

The

The fifth Converſation.

THe *Mareſchal* received often Letters from *Paris*, and from Court; and as he likewiſe wrote to entertain Correſpondence, he ſometimes ſhewed the *Chevalier* his Letters. I know not why it is, that men imagine that he is not ſo excellent this way, as in ſpeaking. I think that his writings ſpeak much a Gentleman, and are always witty. It is true, Converſation requires not ſo much of order, and that it diſpenſeth with a certain kind of exact connexion, which is not obſerved in Diſcourſe. Yet I think, if men obſerved it without conſtraint or affectation, they would ſpeak a great deal better. However, if what is ſaid independantly and apart be good, and delivered with good grace, it is always well taken. But commonly what we write ſhould ſtick and hang together, yet without any ſigne of pains or labour. And if any one pretend to do a thing which men may be pleaſed to read, it is not enough that every part pleaſe by it ſelf, they muſt be made for one another, and that with a due proportion.

It

It is remarked of the *Mareſchal*, that he would always ſparkle; and though his chief driſt be to pleaſe thoſe that have skill that way, yet he ſlights not the eſteem of others: He is in that like to thoſe Ladies, who cannot abide that any ſhould eſcape their charms. Except a little Hiſtory, or ſome Relations, and a ſmall number of Books which he hath read, he hath ſtudied nothing but the world, and notwithſtanding underſtands all that is ſaid to him. It happens even many times, that he improves things upon the hearing of them, and goes farther than one thought to lead him. What might be expected from a young man of ſuch parts, who ſhould be educated under good Maſters?

The next day after one of the Converſations that they had had together, the *Chevalier* came to wait on him. The *Mareſchal* after Dinner was retired into his Chamber, and ſeeing the *Chevalier* come in, I have much wiſhed for you here, ſaid he to him, to have ſupported me againſt five or ſix very Learned Men, who might have been pretty good company, if they had had common Senſe. Before we ſate down to Table, I ſet them together by the ears, and now and then put in a word when it came to my turn; but when I thought that I did moſt triumph, there were two of them, if I miſtake not, that ſaid to one another

ther ſoftly, That they could not conceive what men did finde in me ſo rare. They make me remember, ſaid the *Chevalier*, of a very ingenious man whom I knew, that had read over all *Taſſo* with much attention, without perceiving in it the leaſt Wit or Pleaſingneſs.

One learns nothing with ſuch kinde of men, replied the *Mareſchal*; they never take up things aright, and Nonſenſe paſſeth with them for very good Senſe: Propoſe to them what you will that is clear, they think it obſcure; beſides, they have a peculiar language which I underſtand not, and which would be very ill taken in ordinary Converſation. It happens with them alſo, that inſtead of coming to the knot of the matter, they cut and mangle your queſtion into ſo many pieces, that the one makes the other forgotten, ſo that at length no body can tell what it was. I take a great deal of pleaſure to ſee them rank and muſter in ſo brave order matters of ſo ſmall conſequence. He that hath an exact Judgment, can eaſily trace and follow what he hears ſpoken, or what he ſaies himſelf, without ſo much ado. I love that men in Converſation ſhould covet a pleaſing and grateful Variety, that they paſs by ſide-ways out of the Road, and that now and then they mount and raiſe themſelves as occaſion will allo-

allow. Although they may wander a little and fly at random, yet they eaſily finde their way again. We muſt, if I may be believed, ramble every where, whither our genius leads us, without other diviſion or diſtinction but that of a good Judgment: This way is at leaſt more conform to our Sentiments and Thoughts, than that ſo regular method of ſome, who put every thing under diſguiſe: we ſee nothing in it that is genuine, or moſt commonly that is real. And in the Education of Children, why ſhould we accuſtome them to ſuch forced biaſſes, which one day they cannot put in practice, without making themſelves ridiculous?

Studie may do prejudice, added the *Chevalier*, at leaſt it muſt not be pretended that it infallibly makes Maſter-pieces. Nor doth the world either, ſaid the *Mareſchal*, always make ſuch; and particularly they who are only cut out for the Army, are commonly of no pleaſant converſation: it is ſaid to make amends for that, that they have acquired Honour, as if that put them out of the reach of every thing; and we may ſay under the Roſe, that there is nothing more diſhonourable, than to be a rugged and ill-bred man. It is much the ſame as with ſome certain grave and ſevere Women, who think much of themſelves, only becauſe they are wild and untractable:

For

For they looſe themſelves more, by ſetting a value upon themſelves for ſo ſlight a matter, than if they were as gentle as they are ſevere; and in a word, than if they were ſuch as men would have them to be.

When we judge ſincerely, ſaid the *Chevalier*, we can hardly finde any thing abſolutely perfect; but the more exquiſite diſcerning one hath, the more he makes it his honour to be indulgent: and we muſt not pretend to meet with ſuch as we would have; we muſt endeavour to make them ſuch, and eſpecially if we love them, and be obliged to ſpend our life with them. For others whom we meet but by chance, we cannot turn and poliſh them as we would; we may only rough-hew them, by telling them what we think convenient; and if they know how to make uſe of it, that does at leaſt diſpoſe them to finiſh the work themſelves.

I no ſooner begin to ſpeak, ſaid the *Mareſchal*, but you underſtand me better than I underſtand my ſelf; and all that you ſay to me ſeems ſo eaſie to be conceived, that I often think that I knew it before you told it me. My thoughts run always towards my Children, who cannot as yet be without my care; I love them the more for that; and although there be ſomewhat in a plentiful eſtate, yet there is nothing I wiſh them ſo much to have

as merit. We diſcourſe ſometimes concerning what we judge moſt expedient for the Education of a great Prince; and according to that Model, as near as one can approach it, he may bring up his Children. For I imagine, that the ſame Vertue can command when Fortune calleth, which knoweth how to obey, when Duty ſo obligeth. And the *Chevalier* and he being ſate down; You ſay, continued he, that Study may do prejudice: I would willingly be informed in what manner it is to be uſed; for I do not believe that you are of the opinion that it ſhould be abſolutely renounced.

That would be a very odde conceit, ſaid the *Chevalier*; The beſt natural Wit of the world avails but little, if care be not taken to inſtruct and perfect it: One never ſets himſelf to any thing as he ought, without being taught; and who can be perſwaded, that to ſtudy to do a thing well, which one does amiſs, or to do it better when it is well done, can ever be hurtful? That is to ſay, for that end to ſeek out the beſt means, and under the beſt Maſters; for ſo it is that one ſhould ſtudy.

We ſee how neceſſary Art and good Maſters are for all kindes of Exerciſes. It would be very ſtrange if the Body were capable of Inſtruction, and the Minde not. What probability is there, that to make a man ride a horſe well, Exerciſe and Maſters ſhould not

fail to ſucceed; and that to learn Vertue and Breeding, neither of the two ſhould be uſeful, but rather hurtful?

We ſeldom finde either Body or Minde in the frame that we would deſire; but the defects of Body ſeem to me the more difficult to be amended. The Minde is naturally pliable, it may be rectified, provided we take the right courſe. And who can doubt, but if any one were as much a Gentleman, as (they ſay) *Pignatel* was a good Riding-Maſter, he might not make a Gentleman, as well as *Pignatel* a Horſeman? What is the reaſon then that it falls out otherways? It is indeed becauſe when one takes a thing from a bad Maſter, he learns to do it the wrong way; and that it is much more difficult to chooſe good Maſters for the Minde, than for the Body: for the advantages of the Body are far more remarkable and better known than thoſe of the Minde. It is alſo becauſe that they who are capable to be good Tutors, are not always willing to undertake the imployment; and to ſpeak truth, as the world goes, it is no great glory to make profeſſion of it, though one might be able to diſcharge it to perfection.

It is certain, that to be accompliſhed, bred, and agreeable at the rate that it is to be wiſhed a great Prince were, one cannot know too many things, if ſo be he have the dexterity to

to make uſe of them, and underſtands their worth. But to ſpeak my minde, it is not to be a learned man, to have read much, and to have learned a vaſt number of different Opinions that eſtabliſh no certainty: We know nothing well, but what we diſtinctly conceive, and what we are able to demonſtrate to the firſt we meet with, if his apprehenſion be good. We muſt not truſt to that which appears to us only through Clouds and Miſt, & which we cannot lay open to the view of another.

Whilſt one is young, he learns nothing but ſome words that give a ſhow of Learning, when he is good at nothing; and this is not proper for the affairs of the world. I would have a man know every thing, and that yet by the manner of his ſpeaking none might twit him with Pedantry, or being a Philoſopher.

It is always good to be clear-ſighted, ſaid the *Mareſchal*, and to underſtand the world, whether one ſpeak or write; but that which ſavours of ſtudy is ſometimes ill taken. I cannot tell if we ſhould write as we ſpeak, and ſpeak as we write: many have aſſured me we ſhould, but I think the ordinary practice is otherways. It had been more probable, anſwered the *Chevalier*, if they had ſaid, that we muſt write as we would ſpeak, and ſpeak as we would write; for ſeldom do we either the one or other as we would: that Queſtion, which is

not to be ſlighted by perſons of Parts, may very eaſily be cleared.

Men write of things which they never deliver in plain diſcourſe, and which are only compoſed to be read, as a Hiſtory or the like: When one ſets about that, or would therein ſucceed, he muſt not write as if he were telling a tale in company: Hiſtory is more noble and grave; Converſation more free and negligent. And as there are ſome things that muſt onely be read, there are ſome likewiſe onely made for hearing, as Harangues. If one would judge of the true worth of theſe, he muſt conſider what intent they are good for when they are ſpoken, ſince that is their ſcope. And becauſe Letters are not at all to be ſpoken; (for though we read them aloud, that is not called ſpeaking) we ſhould not write them altogether as we ſpeak. For proof of this, ſhould we meet a perſon to whom we had been a writing, though the Letter had been excellent, yet we ſhould not ſpeak to him the ſame things that we had written, or at leaſt not in the ſame ſtrain. It is nevertheleſs good when we write, to imagine in ſome ſort that we are ſpeaking, that we may write nothing but what is natural, and which we might uſe in Converſation: And in the ſame manner when we ſpeak, to perſwade our ſelves that we write, that nothing may come

come from us but what is noble, and which hath ſomewhat of exactitude.

Why is it ſaid, replied the *Mareſchal*, that ſome ſpeak well, but know not how to write? It is often believed, anſwered the *Chevalier*, that ſome perſons do really ſpeak well, when they do it only in appearance; and that is becauſe men are dazled by their Meene, or charmed with the love of their Voice. When one excels in ſpeaking, he may do the ſame likewiſe in writing: though this indeed requires a little more pains: And I think, that one cannot be able to write well, and not to ſpeak well. But it happens that thoſe who only apply themſelves to writing, have commonly a more faint and almoſt ſmothered ſtrain in ſpeaking; theſe men covet too much the ſound and harmony: That ſweetneſs of language which they affect, doth piece and piece deprive them of the natural uſe of it, which conſiſts in giving to every thing that is ſaid, the movings that are felt in the heart. For men ſpeak not only to expreſs their Thoughts, but alſo their Paſſions; and theſe are two things very different.

He that is moved at nothing, is as unfit to ſpeak, as he that thinks nothing. The Heart hath a language as well as the Minde, and the expreſſion of the Heart often produceth the greateſt effects. When the Heart is not

ſtirred, though one may have Wit enough, yet he never ſtrikes home; and when one is paſſionate, if Wit be wanting, he makes but a noiſe, and commonly ſo out of time, that he had better hold his peace. The Heart then muſt have Paſſions, and the Minde not only conduct and order them, but likewiſe make the choice: For as there are ſome Thoughts that pleaſe, and others that do not, ſo is the ſame diverſity likewiſe to be found in the emotions of the heart, ſome take, and others are rejected. You know better than I, that to inſpire Joy or Heavineſs, and ſo many other Paſſions which ſway the world in ſpight of reaſon, it is not enough to know them by experience, we muſt be touched with them at the inſtant, at leaſt as we are with things that we ſee repreſented on the Stage.

Whether we would ſpeak, or write well, we muſt have a great many regards; and few have that way ſucceeded. The hardeſt of all, in my judgment, is to underſtand aright what will pleaſe, and to have a genius to uſe it. I ſay, what will pleaſe, becauſe it is not ſo eaſie a matter to be aſſured of it. For as to what is pleaſing, every one hath his Taſte; and if you obſerve it, that which ordinarily pleaſeth is not ſo much the fruit of perfection, as of a certain Temperament, which agrees with our natural Sentiments. It is a kind of

proportion which charms, when we perceive not whence the influence comes; but I think the true Graces, which affect moſt, and are alwaies lively, can hardly be without delicacy, and that great things, as Pomp, and Magnificence, are made rather for admiration than pleaſure. When Beauty it ſelf hath ſo much luſtre, it is above our ſtrength, we cannot bear it. Men praiſe the fair, but love the buxom laſſes: The reaſon is, becauſe men are wearied with long admiration; and what is only made for that end, diſguſts when the wonder is over.

Our chief care muſt be to think well: the excellence of thinking hath ſo many advantages above ſome certain perfections which men hunt after in Art and Study, that he who thinks beſt, hath always the better of others. I perceive moreover, that they who have a diſcerning judgment for things, have it alſo for the manner of expreſſing of them; and that it is the fineneſs of thought that produceth the quaintneſs of language. All this depends upon the purchaſe of that Spirit, whereof we have ſo much diſcourſed; and he that can give it, may brag that he is an excellent Maſter.

Matters of Fact and Memory are eaſily learned; and there are many to be found who can teach them: But the caſe is not ſo

with what we call *Knowing* and *Judging*: that is the Maſter-piece of the Minde; but eſpecially in what concerns Dexterity and Invention, Exactitude and Decorum, there are few Maſters who do not give wrong meaſures which cannot be corrected when one would. And becauſe the firſt Emotions of the Heart, and ſome certain imperceptible impreſſion that is made on the ſpirit of a Child, gives him an inclination either to good or evil, and that for the whole courſe of his Life; it were to be deſired that nothing were read to the young Prince, but ſome certain Books that might give him the *Idea*, or at leaſt the Sentiment of Perfection, by ſome paſſages delicately touched by a good hand. For ſometimes we finde things ſo rightly hit, that it is impoſſible to ſay or think them better: he goes far that is ſhaped by ſuch patterns, when by conſtant cuſtome, and acquainting himſelf therewith, all that he ſaies carries the mark and ſignature of his Inſtructions.

This Language which few can ſpeak, proceeds from an exactitude of Minde, and a reach of Underſtanding, that diſcovers things as in nature they are: Though it be a natural diſcretion, yet men continually make ſome improvement in it, when they ſet to it in the right way, and frequent the Converſation of thoſe that are born with it. But I muſt ſtill

tell

tell you, My Lord *Mareſchal*, that they who lament that they have not followed their Studies in the common Method, have not thereby loſt any thing.

It is no ſmall matter to be able to undeceive our ſelves of prejudices, and to know how to give every thing the value it deſerves. Now if any man ſhould diſcover, or only hint to us, what eſtimate we ought to make of things, we ſhould be very much obliged to him. Moſt part make no account of this, though it be certain, that without this knowledge men are always ſops, or always erroneous.

I am yet of the opinion, ſaid the *Mareſchal*, that in giving the Rules of a good Life, and inſtilling the Sentiments neceſſary to it, a bad Maſter may do more miſchief. I wonder not at all, that for ſuch as we are, the firſt that comes in the way, or offers by chance, is imployed; becauſe the conſequence is not great: But for a great Prince, on whom the happineſs of the Publick muſt one day abſolutely depend, and according to whoſe Example, as by the moſt noble pattern, ſo many People are to model themſelves, there is nothing that ſhould be omitted. If in the remoteſt part of the *Indies* there were any to be found, who could diſcharge the office better than the ableſt perſon at home, I think he ſhould be ſent for;

it concerns the breeding of a great King, who is loved and admired: it concerns the making of him happy, and even all that are to live under him. For as they are to be obliged to ſacrifice their lives for his glory, it is fair that ſome part of his good fortune ſhould be ſcattered amongſt them.

There is no more neceſſary for all this, ſaid the *Chevalier*, but to make him a Gentleman, at leaſt it is the moſt important. I perceive, ſaid the *Mareſchal*, that that word comprehends almoſt every thing; but if one ſhould ask me what it ſignified, I ſhould finde my ſelf very much puzzled to anſwer. I wonder not, ſaid the *Chevalier*; a matter of ſo great extent has too many various regards and changes, to be explained in two or three words. They who ſay that Generoſity conſiſts in living and dying well, change the terms without clearing the queſtion. Beſides, though there were no dying, yet there would be Gentlemen as much accompliſhed as now they are. That we may therefore have a diſtinct knowledge of it, we may conſider it in it ſelf without any reſpect to what it is not, and view it in all its aſpects.

Tell me, I pray you, what you think of it, replied the *Mareſchal*; I ſhould be very glad to ſee if you and I entertain the ſame thoughts about a matter of that conſequence. Since I know,

know, ſaid the *Chevalier*, that you make it in all things your guide, and that therefore you muſt very well know it; I am aſſured that if the notion that I have of it be true, it muſt agree with the thoughts that you entertain thereof. For perfect Generoſity is the ſame always in all ſubjects where it is found, though the difference of time and fortune may make it differently appear: But under what ſhape ſoever it ſhews it ſelf, it is always lovely, and that is the principal Character whereby it may be known. For real charms proceed not from a bare outſide, or ſlight appearance; but from a great ſtock of Wit and Worth, that ſpreads it ſelf upon every thing that we ſay, and upon all the Actions of Life.

It ſeems to me, that it makes a myſtery of nothing, and as it avoids extremities, ſo it neither covets to be ſeen, nor to be hid. Its firſt approach brings no ſuch luſtre as to dazle or ſurprize: but when we draw near to conſider it, we finde that it hath ſo good a grace in managing whatever occurs, whether good or bad, ſerious or jocund, that one would ſay, that all comes alike to it, and that in every thing it is agreeable: And when it meets with ſuch croſs and diſadvantageous parts, which the Graces themſelves could not pleaſantly act, it hath ſo much skill as to let them alone.

I.

I finde it not at all rigorous, but apt to pardon and excuſe; and ſo far from making advantage of the misfortune and miſery of another, that it is always ready to aid and ſuccour him: It raiſes and makes happy all that depend upon it, as far as fortune will give it leave; and when it is able to do nothing, it never at leaſt grieves or diſcourages any; and in this it is cautious, even to the ſmalleſt punctilio's. If it intend to droll, its mirth has no other deſigne, but to divert the perſons themſelves that it plays upon: It is never ſo much in conceit with it ſelf, but that it is ſenſible that ſomething may be done beyond what it performs. It deſires no falſe advantages, but on the contrary, if occaſion do not invite, it leaves us to gueſs at the thing wherein it excels.

It is never dazled by Intereſt: and if a Gentleman happen to be accuſed, though even his Life be in danger, yet he uſes not all ſorts of reaſons to juſtifie himſelf; but the little he ſayes makes even his Accuſers ſorry to have wronged him. Repreſent to your ſelf *Socrates*, or *Scipio*, or any other of that flight. We may alſo obſerve that ſuch men are above Fortune, or at leaſt that they are ſeldome giddie in proſperity; and what calamity ſo ever may befal them, they never brag that their Patience and Vertue does not abandon them,

even

even when we ſee that they have enough and to ſpare. I think Generoſity gives always good Judgment, though it be very loath to decide; that it prefers choice to abundance, neatneſs to rich attire, and things which are little in view, to thoſe which diſcover themſelves at firſt ſight. Do you not likewiſe obſerve, that it eſteems Merit more than Fortune, that it is not ſubject to prejudices; that what choaks men of ſtinted Souls, never ſurpriſes it; and that the opinions of the world hinder it not from underſtanding the true value of things.

Nor do I think it tied to times or places, but that he who can do ſo much as to be a Gentleman in his Cottage, would have been ſo in all the Courts of the world. Yet there is a great deal required to make a Gentleman; and though one may paſs for ſuch at the Court of a great Prince, we muſt not therefore believe that he is ſo accompliſhed as to be every where, and with all ſorts of people ſo eſteemed.

He that would enlarge on this ſubject, might make a great many Obſervations: but to conclude, Generoſity is obſerved to leave a dear and pleaſing memory with thoſe who have known it, and to work ſo upon men, as to make them never repent that they have obliged it.

After

After all, there was a Lady of ſo perfect a Beauty, and of ſo taking a Wit, that the moſt beautiful themſelves could not but love her, who asked me what was meant by a [Gentleman] and a [Gentlewoman]; for the one reſembles the other: And when I had told her all that I thought of it, and that ſhe had ſpoke of it to very good purpoſe, ſhe did indeed confeſs, that all that was ſaid was neceſſary to the conſtituting of the thing ſhe inquired of; but that there was ſtill in it ſomewhat inexplicable, which is better known by ſeeing the practice, than hearing a diſcourſe thereof. What ſhe imagined conſiſts in ſomewhat noble, which elevates and ſets off good qualities, and which iſſues only from the Heart and Minde; whereof all the reſt is nothing but the equipage and train.

That Lady, ſaid the *Mareſchal*, was extremely nice; for I think you have ſaid enough as to what concerns a Gentleman, and without exception I approve of all that you have obſerved in it, unleſs it be perhaps, that you ſay, that to pleaſe is an infallible mark of Generoſity: It ſeems to me that men ſucceed in that very often by bad ways, as well as good, and even with greater luſtre. To this may be anſwered, ſaid the *Chevalier* in two words, that there are ſome who underſtand true worth, and that to pleaſe ſuch is a good

ſigne;

ſigne; but that again there are many more of leſs diſcretion, and that to be agreeable to thoſe is no great matter of reputation.

However, replied the *Mareſchal*, if we take the true teſt of Generoſity, whether by conſidering it in it ſelf, or in thoſe things which it does and ſays, it appears to be paramount and above all, and there is nothing to be ſeen ſo worthy of a great Prince. It is true, ſaid the *Chevalier*, it is lovely, and begets reſpect, though it be reduced to ſilence, and have nothing to do. But you have touched the two things that give it luſtre [Speaking and Doing:] And that was the thing, as *Homer* ſaith, that the learned *Chiron* taught the young *Achilles*.

That Maſter, ſaid the *Mareſchal*, muſt needs have had the right ſtroke: He bred a Scholar who hath been much talked of in the world; and if we ſee in him ſo little of ſo high and extraordinary worth, it may well have been the fault of his Governours. As he made an end of theſe words, he eſpied ſome Players enter, who came to divert him, and that put an end to the Converſation.

The End of the Fifth Converſation.

The Sixth Converſation.

THe *Chevalier* came to wait on the *Mareſchal*, who had ſpent the Afternoon at Play. He entered juſt as their Play ended, and as the Players retired. The *Mareſchal* who was going abroad, was glad to ſee him at the very nick of time when he might take him along with him. And I ask not, ſaid he to him, if you be a man for a walk; for I know you are pleaſed to behold the variety and difference of Colours which appear in the Skie at Sun-ſetting, and you love well to breathe the freſh Air of the Evening; but my doubt is only which way we ſhall go: the Wood wherein we were the other Evening would pleaſe me well; but we muſt paſs through the Town to go thither, and the way is bad, and I know not if we ſhall have time enough. I think, ſaid the *Chevalier*, it were better to go down along the Water-ſide. And this opinion was followed. They went that way as far as the end of the Meadow, where ſtopping, becauſe the Coach could get no farther, they came out, that they might fetch

fetch a walk upon the Banks of the River.

The *Mareſchal* loves not to keep long ſilence; but it is lucky for him, and for thoſe that converſe with him, that there is alwaies pleaſure to hear him ſpeak; and becauſe play had ſo taken him up, that he had ſaid nothing almoſt all day, he fell immediately a diſcourſing of that, which moſt touched his heart. After ſome diſcourſe on that ſubject; We muſt not look upon Kings, ſaid he, with the ſame eyes as upon private perſons, moſt of whom have no other deſign but to live at their eaſe; though a Man of Worth and Parts makes it always more his buſineſs ſo to demean himſelf, as that he may gain Love and Eſteem.

I know what Vain-glory is: A Gentleman minds it not, and the wiſer deſpiſe it; yet I think that the more of Heart and Spirit one have, the more he eſteems true Honour: and if there be any one who cannot reach that, though he may have otherways all that heart can deſire, his condition notwithſtanding is much to be lamented; at leaſt if he be a man of a generous Soul: For minde it, of all the affronts that men can receive, thoſe that ſtrike at the Honour are leaſt pardoned; and when one finds himſelf touched on that ſide, there is nothing ſo dear to him as its vindication.

So

So to ſay the truth, it is not commodiouſneſs of living that makes men ſo much aſpire to great Employments and high Charges; for ones Life is thereby render'd more painful and unquiet; but it is the hope that one hath to make himſelf thereby appear deſerving.

This notwithſtanding in a private perſon cannot be but of ſmall extent and ſhort continuance; but Kings are ſeen of all the world, and Poſterity, which never flatters any, muſt judge of their merit: Glory is the moſt lovely part of their fortune, and their chief concern. To that have all *Heroes* and Great Men devoted themſelves; and one had need be able, faithful, and zealous for them, who is to adviſe and give them right counſels in that point; and eſpecially he muſt know wherein true Glory conſiſts, and by what means it is to be acquired.

It is reported that *Parmenio*, that great Captain, but who had no other end but Victory, adviſed his Maſter to ſurpriſe his Enemies by Stratagem, by reaſon of their vaſt number, and to ſet upon them under covert of Night: But that Prince, whoſe aim was not ſo much to win a Battle, as to make his Valour admired, would not fight but by day, being reſolved to looſe all, both Life and Fortune, rather than to put his Victory in danger of a bluſh. The ſame *Parmenio* adviſed him likewiſe

likewiſe to divide *Aſia* with the *Perſians*, and to accept of great Treaſures that were offered him for an Accommodation. This Counſel was no better received than the other; his heart was too imperious to admit of a Rival, and too high to value Gold and Riches. His Projects tended only to glory, and if he hath not always known the moſt pure and ſolid, it is becauſe he was but young, and on the top of his Fortune; which made him alſo undertake ſo many things, that he could not well ſee all that he did, and eaſily tranſported with Paſſion.

The leaſt faults that great Princes are guilty of, do ſometimes endanger their Reputation; and if they would believe me, I would put them in minde, often to conſider with themſelves in what manner the greateſt Kings would behave themſelves, if they were to play their parts.

It is no bad carriage towards a Prince, to adviſe and counſel him to what is moſt Generous, and even moſt Heroical. We ſee commonly that he that doth ſo is moſt welcome to him; and when we look narrowly into the concerns of life, we finde that in all reſpects it is at laſt the beſt. It ſeems that Heaven and Deſtiny take a particular care of thoſe great Souls that wholly reſigne themſelves. The braveſt commonly prevail, and high Reſolu-

tion

tion hath ſaved more, than it hath loſt. The more that that King, that I was ſpeaking of purſued Death, the more it fled from him; and if he was wounded, as it is impoſſible but he that continually throwes himſelf into danger muſt ſometimes be, yet it was without the loſs either of Life or Victory.

Yet it is not to be wiſhed that the Prince ſhould be ſo venturous, and that he knew no other way but this to advance to glory: Though the riſque of ſo precious a Life ſhould not keep us in continual alarm, yet it ſeems below the grandeur of a great Prince to expoſe himſelf on every Rencounter. And if you conſider it well, that is not the thing that ſpeaks moſt the greatneſs of Soul, and the contempt of Death. I think it much more gallant to meet it with a ſteddy and aſſured pace like *Socrates*, than to run headlong againſt it like *Alexander*. For this is calmly and without effort to do a moſt difficult act, which teſtifies a more ſetled and undaunted Reſolution.

There are ſome Soveraigns who are always to be looked upon as grave and ſage Politicians, and that in my minde is not the loveliеſt garb wherein they might appear: There is ſome other thing more noble, that would much better ſet them off. And can you imagineany thing more gallant for a young Prince, than

than Amours and Arms? That is indeed the ſubject of prettie *Romances*, anſwered the *Chevalier*; and when a Reign ſlips away without Loves or Wars, Hiſtory will not have much to ſay of it. But all Princes are not born to play the parts one of another; and a Sovereign doth always much, when he governs well his States, and renders his Subjects happy.

I have known Princes, replied the *Mareſchal*, who would have been very gallant men, if in the beginning men had minded their buſineſs with them, and if they had been put in the right way. This primary Education is to them of much greater importance than to private men; For ſo ſoon as they are out from under the conduct of a Governour, all that comes from them is approved of, at leaſt in appearance: And no body appears before them, but to pleaſe them; becauſe that although men may love them well, yet they eaſily incline to love their Friendſhip better. Beſides, it would be a very imprudent thing, for one to run the hazard of his Princes diſpleaſure, by admoniſhing of him as a private man would his Friends, unleſs he had given ſome evidence that he deſired it.

In the mean while thoſe that are about them, and are not enſlaved to intereſt, may finde ways ſecure enough to inform them pleaſingly

pleaſingly of all that may contribute to their Glory and Happineſs. It is eaſie, ſaid the *Chevalier*, to give good counſel as to what concerns Glory: men know what it is, and how it is to be acquired; in that all men of good judgement agree: but it is not ſo as to Happineſs, which depends more on the temper and conſtitution, than on the things which we believe do produce it. And to tell truth, one muſt perfectly well know a Prince, to be able to aſſure him of what would render him happy. We our ſelves are very often at a loſs to know what is proper to give us content.

You have reaſon, replied the *Mareſchal*; but when one hath all things as it were that heart can wiſh, and that there is no more to be done, but to make a right choice; methinks with the leaſt aſſiſtance it is no hard matter to be happy: and to ſay the truth, it is a fair way to it for one to perceive himſelf in the firſt rank amongſt the Maſters of the world; Fortune can beſtow nothing greater. Conſider what pleaſure there is in Beneficence: to me there ſeems none more pure, nor noble; and this pleaſure ſeems onely deſigned for great Princes; the more favours they beſtow, the more they are in a condition of beſtowing, ſeeing their Preſents that are attended with choice and eſteem ſupport their Grandeur, and render them more powerful. It is not Wealth and Riches

which

which are chiefly to be expected from Kings, for they may be laviſhed away by Prodigality; but Charges and Employments, theſe are the occaſions where men may give a proof of themſelves: And if men of worth be imployed in Charges that are proper for them, they both make themſelves conſpicuous, and render their Prince good ſervice.

That which ordinarily they want, is what we plentifully enjoy, that is, the pleaſures which you know, of entertaining our ſelves freely with thoſe whom we love, and the liberty of reaſoning about ſome certain advantages wherein Fortune and Grandeur have no ſhare. The value of Merit, which ſo much affects ingenuous hearts, becomes to them inſenſible at long run, becauſe men indifferently praiſe whatever they do, without meaſure or decorum. It is a gallant and generous Complaiſance that muſt render the life agreeable. And I cannot conceive how thoſe Princes of the Eaſt, who live only amongſt Slaves, can be happy: They have all, and enjoy nothing; they have the faireſt Women in the World, but they are Captives always in priſon, without Wit or Love; they have nothing of that which charms moſt, nothing free, brisk nor ſparkling.

That Amorous Commerce, and that Variety of gallant Adventures, which make men

delight

delight in the Courts of other Princes, and there ſtudy to approve themſelves Gentlemen, are altogether unknown to them. All that is amongſt them, are but wild and ſavage Adventures which no body can love; and I am thinking of what you juſt now ſaid, there happens always in theſe Countreys accidents of Love and War, but they are ſuch, that I could defie *Arioſto*, *Taſſo*, and even *Sapho* himſelf to turn into a pleaſing *Romance*. If it be happy to live in that manner, that felicity ſeems to me very barbarous, and I cannot think that a man of Senſe could envy it. The greateſt Pleaſures ill managed, and without ſome mixture of Wit, or ſome ſentiment of Honour, laſt but a ſhort while; and this ought very well to comfort us, if we have not all we deſire.

I obſerve alſo, that theſe Princes do more debaſe than raiſe themſelves, by affecting a Grandeur which no body diſputes them. There is a kind of Civility accompanied with Majeſty, that makes men with pleaſure acknowledge ſome Princes to be their Maſters, which is far more lovely: The more they condeſcend and draw near, the more the others ſtand off, but eſpecially if they be Gentlemen, who never make the wrong uſe of any thing.

I think that the greateſt men have been always very free and familiar with their Friends.

Ceſar

Cæſar at leaſt was ſo, ſaid the *Chevalier*, and even with his Souldiers to that paſs, that he took pleaſure to repeat their good Words and Jeſts; that familiarity, which to ſpeak truth was not unaccompanied, charmed them: So that when they were to fight for his glory; they met with nothing that appeared difficult, and valued neither Danger nor Death. If at any time any of them had been by chance taken Priſoners, and had Life offered them, they diſdainfully refuſed it, ſaying, *That it belonged to Souldiers of* Cæſar *to give quarter.*

I wonder not then, ſaid the *Mareſchal*, that ſuch a Man followed by ſuch Souldiers, though weaker in number, obtained conſtantly the Victory: And what I was ſaying, that Heaven takes great Souls into its protection, is more apparent in this Heroe, who in ſo many Battles where he expoſed himſelf in all places, he never received the leaſt Wound.

Men love, ſaid the *Chevalier*, Princes of great Deſigne and high Undertakings; and though Fortune fickle and unconſtant (as we know by experience) forſake their party, yet glory never deſerts them. Of this number was *Cæſar*; he had nothing but what was Noble, and bore a character of Grandeur. He was ſo brave, and at the ſame time ſo kinde, that he would not have ſpared to have hazarded his perſon to ſuccour the meaneſt of his

Souldiers. All that followed his fortune were dear to him, and he ſhared with them the glory as well as the danger; and the gaining of their Love and Eſteem was undoubtedly his ſureſt way to win fifty Battles, without ſo much as the loſs of one.

Some few days before that memorable Fight, where the *Germans* and thoſe other Northern People were routed, he had ſent Ambaſſadours to their Prince *Arioviſtus*, who contrary to the Law of Nations detained them priſoners and put them in chains. *Ceſar* told them, That he was not more glad of the Victory, than he was to have them in his arms, and to free them from their irons. But here is a paſſage that gives a great mark of his Temper, and of the great Eſteem he was held in.

Curio, one of his Generals, was making war in another corner of the world; he was a young man of much Courage and little Experience, who had to do with old *Africans* accompliſhed in the trade. This young man being drawn into an Ambuſh, and ſeeing that he could make his own eſcape, but that he wanted Prudence, or good Fortune, to ſave the Troops that *Ceſar* had entruſted him with, choſe rather to die than appear before him: Every word that *Ceſar* utters concerning his Friend, ſeems attended with Sighs and Tears.

Nor

Nor was it either any fear of hard uſage, or of the leaſt harſh check, that made *Curio* take ſo deſperate a courſe; it was a certain ſentiment that makes us fear the ſight of our Friends, when they are of ſo high a merit, and that we know they have no reaſon to approve our actions.

Men raiſe or debaſe Worth, according as Affection or Hatred ſways them, ſaid the *Mareſchal*, and *Cæſar* well underſtood the way of purchaſing Love. I remember of the banks of *Lignon* —— where I took ſo much delight when I was young, and the anſwer of the Oracle;

Love, if you would be loved.

That is a very ſure way, at leaſt if one do it with good grace. For it is not enough for us obſequiouſly to court the favour of People, the chief point is to manage our purpoſe ſo dexterouſly, that the perſon whom we love may take it well. The manner of doing, which ought not to be ſo conſiderable, works more than all the reſt; and I perceive that thereby the cunningeſt are catcht as well as the moſt ſimple. But I have quite forgotten where I was.

You need not much trouble your ſelf for that, ſaid the *Chevalier*; for you never leave a

ſubject, without leaving men ſatisfied with what you have ſaid; beſides, a little negligence is very commodious, and there is no living with thoſe who would be always ſo regular and exact. But I think you were ſpeaking of *Cæſar*, and I am conſidering that the moſt eloquent man of that time told him one day, That he had done more than vanquiſh his Enemies, he had overcome Victory it ſelf; and that he had placed himſelf above it, by pardoning thoſe who would have ruined him. That praiſe which he ſo juſtly deſerved, gives me a great notion of him; but in one thing I am vexed with him, becauſe he called us Barbarians. It is not I alone that takes that reproach impatiently; it hath ſo much offended one of our *Romance* makers, that he hath not ſpared to write, that *Cæſar* was no great Cavalier. Ha, ha, yfaith I am glad at that, ſaid the *Mareſchal*, and he very well deſerved it: for what reaſon could he have ſo to treat our Anceſtours?

In the mean while, replied the *Chevalier*, that aſperſion which hath made you laugh, is not ſo idle but that it may be maintained; and not to ſtand to examine what it is to be a Cavalier, in the way that we underſtand it, one is more a Cavalier at a Princes Court, than in a Commonwealth. I am likewiſe of opinion, that the cuſtomes and practiſes of great

Towns

Towns are not noble; you know that great men cannot endure them. There is ſomewhat in the Country natural and wilde, which is ſtill noble, though far different from the nobility of Courts; becauſe there we ſee ſomewhat great and worthy, in its ſimple natural attire, without art and dreſs. Imagine to your ſelf thoſe dark and ſhady Foreſts of *Africa*, peopled with an infinite number of Lions and other wild beaſts, all that appears to me more noble than the *Grand Seignior*'s Gardens.

What you ſay, ſaid the *Mareſchal* interrupting him, makes me think that it is not enough when we diſcourſe, or travel, to know whither we would go, nor to take the right way; but we muſt endeavour to become pleaſing and agreeable in it.

To return to *Cæſar*: men take him to have been the greateſt Man of the world; and I think to conſider him every way, and in all his ſplendour, they have reaſon, as well for the wonders of his Life and Fortune, as the greatneſs of his Spirit and Vertue. Is it not he who ſo long ago hath left us the example and invention of whatever is rare and exquiſite in War? But may not we yet a little better know what kind of man he was? For people ſpeak variouſly of him.

It is very hard, replied the *Chevalier*, to

give a right judgement of thoſe whom we have not ſeen, and who have lived in an age ſo far from us. But if there be any man who at ſo great a diſtance may be ſifted and examined, it is certainly *Cæſar*. He hath done ſo many things, and his life though various is ſo even, that we ſee always a reſemblance in his actions, and may even eaſily diſcover the cauſe of them. Politicians of his time alſo obſerved him, and freely and openly diſcanted on his actions. One of the ſharpeſt wits of that Age, but who was perhaps too much wedded to the Laws of the City and of his Countrey, ſaid, That there was never man who underſtood Juſtice better, nor any more unjuſt than *Cæſar*. This ſhews on the one hand that he had a great and diſcerning judgment, as it is true on the other, that he had no great eſteem for ſome common and ordinary Virtues.

The Writings that he hath left behind him, give a clear proof of his parts, and manner of proceeding, at leaſt if they be his own; for there is a man of much reading, that would perſwade me that he was not the Author of them. Who was then? ſaid the *Mareſchal*. A certain unknown perſon, anſwer'd the *Chevalier*; yet I believe that it would have been more eaſie for that ſame unknown perſon to have conquered and made himſelf Maſter, than to have

have written in that ſtrain. You know that in the matter of Conqueſts conjunctures can do much: but it muſt have been only *Cæſar* who could expreſs himſelf in that manner; and therein Chance can have no hand. His Merit and Grandeur is perceived in the leaſt things he ſaies, not in ſpeaking pompouſly, for on the contrary his Stile is ſimple and without ornaments; but in ſomewhat pure and noble, which flows from good education and a lofty genius.

Theſe Maſters of the world, who are in a manner above the reach of Fortune, look but indifferently on moſt part of things which we admire; and becauſe they are but a little affected with them, do but carleſly diſcourſe of them. In one place where he gives account that two or three of his Legions were for ſome time put into diſorder, fighting againſt *Pompey*; It is believed, ſaid he, that *Cæſar* had been utterly undone, if *Pompey* had known how to win. That Victory would have decided the *Roman* Empire: And yet you ſee how few and very ſimple words he imploys on ſo great an occaſion.

Cæſar was born with two violent Paſſions, Ambition and Love, which hurried him away like two impetuous Torrents: the infinite number of deſignes which he hatched from his Infancy to the end of his Life (for he had a

very reſtleſs ſpirit) tended only that way. Not but that he had a great many other Sentiments (that you underſtand) which makes mens company deſirable and pleaſing; ſince that to be a Gentleman, as we ſee *Cæſar* was, one muſt have a ſhare of all that can render the Life happy. But theſe two Paſſions chiefly ſwayed him; he was not very ſenſibly affected with any thing, but in as much as it might conduce for the one or other: And though he hath been ſo great in War, yet he loved it not ſo much for it ſelf, as for the advantage that he might have thereby to gain ſupremacy, and place himſelf over all.

He was liberal and grateful, fierce, but not revengeful: And that great Injuſtice wherewith he was reproached, as the ſtain of ſo brave a Life, may be told in two words; that is, that he who of all the *Romans* was moſt proper for Government, deſired by himſelf alone to manage well, what ſo many others diſcharged ill.

He was moreover tall, of a ſweet and well-proportioned ſtature, and good meen; dexterous at all the Exerciſes of Arms, and a good Horſeman. He had a white and thin Skin, a black quick and ſparkling Eye: his Voice was ſtrong and piercing; and had great grace in his Speech: His Conſtitution was ſomewhat delicate, as of moſt who have ſuch

a ſpirit. Yet they ſay he got health by neglecting it, and by much exerciſe became indefatigable.

In all places he had Amours, at *Rome*, in *Spain*, in *Greece*, and amongſt the *Gauls*; but in *Egypt* he was in a manner enchanted; for what did he not for the Princeſs of that Countrey? And further in in *Africa*, was not he likewiſe in love with a *Mooriſh* Queen? He addreſſed himſelf alwaies to Ladies of the higheſt Quality; whether it be that the air of Grandeur addes ſome grace to natural Beauty, or that a ſentiment of Ambition joyned with Love made him look on Ladies as on Conqueſts. He coveted it may be a little too much to be ſpoken of, and I pretend not to repreſent him to you as a man without fault; For who is he that can brag to be free from failings? But I ſpeak of him as of an admirable Conquerour, and a vaſt Soul.

In the greateſt heat and danger of War, he was alone the Joy and Hopes of his Army: All believed him ſo skilful and reſolute, that under his Conduct they deſpaired of nothing: And a certain Chearfulneſs, that ſparkled in his Eyes and Countenance, did comfort them on all occaſions. If any were anxious concerning the events of undertakings, it was only for his ſake; and few thought of ſurviving him.

He

He loved fine Cloaths, and his Ornaments made him always conſpicuous, but chiefly in the day of Battle. He would have his Souldiers alſo neat in their Apparel; and in my judgment it is a great mark that ſuch men have ſentiments of Honour, when they love to be in good equipage, and to take great care of their Arms. He was not much concerned that they ſhould be tall, and of an advantageous ſtature. That indeed, ſaid the *Mareſchal*, depends on fancy: we ſee but little appearance that ſuch make themſelves very remarkable. That great man was miſtaken in nothing; and I wonder, how he could be at the ſame time a Prodigy both of Wit and Valour.

I ſhould not be ſurpriſed at the extreme Courage of a brutiſh fellow, who knows neither Pleaſure nor Pain, nor what it is to be Alive or Dead: But for a man of ſo ſenſible and delicate a Temper, and of ſo ſubtile and elevated an Underſtanding, it ſeems to me very rare. Indeed that is much, ſaid the *Chevalier*; yet we have nothing to wonder at, but the greatneſs of his Minde: For though one may finde himſelf very ſenſible of pain, and that he cannot accuſtome himſelf to die, yet when he hath brought his Heart to a ſteddie pitch of aſſurance, which is not hard to be done, he becomes as brave as he would deſire

to

to be; he ſpares himſelf if he judge it convenient, and abandons himſelf after the ſame manner. An ordinary Impulſe is enough to make one indifferently reſolve upon the one or the other; and *Cæſar* had always Glory before his eyes, which made him ſtill purſue the moſt Heroical part. I did not examine him that way, ſaid the *Mareſchal*, and I think you are in the right.

They continued till night upon the water-ſide, ſometimes ſitting, ſometimes walking, and always diſcourſing of a great many matters: but Hiſtorians never tell all.

FINIS.

ERRATA.

PAge 2. line 3. and elſewhere for complaſant, read *complaiſant*. p. 8. l. 3. r. *arms*. p. 14. l. *ult.* r. *too*. p. 16. and in ſeveral other places for ſhew, r. *ſhow*. p. 21. l. 13 leave out *(it)* p 24. l. 18. r. *ungenuinly*. p. 62. l. 8. r. *fatigue*. p. 74. l. *ult.* for watch, r. *match*. p. 101. l. 9. for love. r. *tone*. p. 103. l. 4. r. *lovely*.